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BISHOP ROWE of Alaska says: In the Eskimo work, as all over Alaska, "the women-of-God put the men to shame." Again and again that field furnishes examples of devoted women doing not only a man's job, but often two or three or four or a dozen men's jobs, and doing them splendidly—often standing utterly alone through one after another of the long arctic nights.

The Living Church

VOL. L MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 22, 1913 NO. 4

EDITORIALS AND COMMENTS

Municipal Programmes

THE annual clearing house of advanced thought in connection with municipal programmes is the meeting of the National Municipal League. For nearly twenty years it has gathered expert thinkers from our American cities, large and small, to discuss the failures in city administration and the measures for their cure. A large measure of the improvement in municipal conditions is due to the work of that body. Beginning generally with the question why democracy has failed in the American city, the problem has gradually shifted to one of why democracy has not been tried. Beginning with the question of how graft could be eliminated from the city the problem has shifted to one of how efficiency can be introduced. That changes in method can produce good government, no sensible man maintains; but that good government can be looked for, except in sporadic cases, without material changes in old-time methods, all students of municipal government are agreed. Many of the changes are, indeed, still in the experimental stage, and many that look well on paper will be destined to serious modification when finally they have been well tried. But the students of the subject must, obviously, be the first to seek solutions, and the American public may well hold itself in a sympathetic attitude when possible solutions are presented to them.

The Toronto sessions of the League, held last week, gave the unusual opportunity for comparison of American with Canadian conditions. That the city of Toronto has an exceptionally efficient government made that city a particularly happy place for the conference to be held, and the hospitality of the members of the administration of that city will not soon be forgotten by those who were privileged to enjoy it. But the conferences were serious, and the men who participated in them were such as realize that democracy is still on trial, and that it must conquer the problem of the city or acknowledge itself a failure before the eyes of the world. It has not yet done the former; it is determined not to do the latter.

OUT OF THE EXPERIMENTAL stage in which the municipal problem still, for the most part, remains, three principles may, perhaps, be said to be accepted by substantially all the students of the National Municipal League. These are: (*i*) the entire separation of municipal affairs from national party politics, both by holding municipal elections at different times from national elections and by eliminating national party nominations and labels from the former; (*ii*) by the restriction of the number of elective offices, to the few that have the determination of policies as distinguished from administrative functions; and (*iii*) by providing for direct intervention of the people in emergencies. These three settled steps, as agreed upon by students generally, are commonly termed the principles of (*i*) non-partisan elections, (*ii*) the short ballot, and (*iii*) the referendum, which implies also the initiative and the recall.

We shall treat of these three principles very briefly, for they are so widely accepted generally in the realm of political economy—Mr. Taft to the contrary in the third of them notwithstanding—as no longer to be new to most of our readers. The principle that national parties shall administer our cities, is the primary cause for the failures of the past. The national issues which are presented at the polls have nothing to do with cities; consequently those elected upon them are committed to no line of municipal action thereby. As well might the believers in the nebular hypothesis in astronomy nominate candidates for the mayoralty or common council against those who deny that theory, as Republicans run against Democrats for city offices. This principle becomes, indeed, complicated by the entry into our politics of a Socialist party, the platform of which is at once international, national, and municipal; but in so far as it is municipal, its platform is entirely separable from its national policies, and in so far as the party desires to use a city administration to promote its national and international policy, it is as deserving of rebuke as have successively been the Republican and the Democratic parties for the like attempt. In so far as Socialists will stand for good municipal government *as such*, their chances of success will be greatly enhanced by a Nonpartisan municipal system; and in so far as they are unwilling to put that principle *first* in a municipal campaign, they ought only to win (if at all) where they represent a distinct majority of the voters. And of course the term Nonpartisanship refers only to the elimination of national parties from municipal elections while it distinctly encourages the formation of municipal parties. It is no synonym for pure individualism. The principle of the short ballot is made necessary by the sheer inability of the voter to sift efficient from inefficient candidates in a long list of petty offices, with many applicants for each, about most of whom the voter knows nothing, and also by the lack of opportunity on the part of the voter to form an opinion as to the technical qualifications for administrative positions of candidates who ought rather to pass an examination than to ask for votes, as the condition of entering upon such offices. The referendum, the initiative, and the recall are emergency measures, necessary if terms of office are to be made relatively long (as they should be) and especially applicable to municipal conditions. They are the cure for a refusal on the part of elected officials to act in a representative capacity.

BUT BEYOND these principles which we may consider as settled in an advanced municipal programme are others that are still experimental, but which have much in their favor, and each of which has very earnest advocates.

First among these, no doubt, stands the Commission form of government, whereby the electors choose a small number of commissioners—generally five or seven—who divide the functions of city government among themselves, either by individual election to a particular department, or by choice among themselves. The rapidity with which this system, first adopted by Galveston as an emergency measure after its flood, then copied by near-by cities and further developed at Des Moines, has been adopted by our cities, shows how successful it has been in its earlier application. Analyzed, however, we believe its success to be due largely, if not exclusively, to the fact that it embraces the principles of Nonpartisanship and the short ballot. Its success is the success of those principles; and it is

by no means certain that the application of the same principles to the Mayor-and-Council system might not be equally effective. The limitation of the Commission system lies in the uncertainty whether the commissioners elected must necessarily prove efficient administrators in the departments that will be assigned to them. It perpetuates the evil of assigning technical administrative details to elective officers. But the system has certainly proven so far superior to that which it has supplanted in so many places that very many are asking that it be added to those principles that are accepted as settled in advanced municipal programmes.

The City Manager plan is the newest evolution of the Commission form. It provides for an elective commission that shall choose a single expert to be placed at the head of all the city departments, as a general manager is placed over all the interests of a great corporation. It has started with bright prospects in several small cities and was enthusiastically presented at the Toronto meeting. But the danger that the old-time "boss" might manipulate the election of commissioners pledged to constitute him—the "boss"—as city manager was also presented; and it must be remembered, too, that a city has moral and economic problems, such as those of housing and the treatment of vice, that wholly differentiate it from a private business corporation.

AS A CHANGE from the old-time party caucus system, the direct primary has come into wide vogue. It is a transition measure, intended to down the local "boss" and a considerable factor in doing it. But the advanced thinkers in municipal problems are now asking whether the ponderous machinery of a double election may not be eliminated. The direct primary has great limitations. It gives no satisfactory opportunity for drawing up a platform upon which candidates shall stand. Nominated upon no platform at all, a chance group of candidates, great or small according to the number of offices to be filled, is obliged to frame a platform prior to the election. But the candidates do not necessarily agree, and the majority of them must rule; so a platform which may be wholly repudiated by the most important of the candidates is set forth, and the public are asked to vote for candidates who may or may not indorse their own nominal platform! That such a system should be a finality is unthinkable, and the direct primary is undergoing considerable evolution. It is much better adapted, however, to a nonpartisan than to a partisan system.

Now come proponents of the idea of doing away with primaries altogether in municipal elections. This is projected by means of a system of preferential voting. Permitting a small proportionate number of citizens to nominate a candidate for any office, it is provided for successive eliminations by means of second, third, and further choices, to be designated by the voter, and thus eventually to produce a majority-chosen candidate.

There are some decided advantages to this system. It prevents the choice of a minority candidate, which under present conditions, is frequently effected by the easy method of encouraging several "good" candidates to run and thus distributing the votes of the "good voters among many, while the votes of those who will support an unsatisfactory candidate are concentrated upon a single one. That this evil can be prevented only be requiring a majority, rather than a plurality, to elect, is obvious. In some places this is attempted in connection with the nonpartisan system by nominating, at the primaries, the two candidates receiving the highest and next highest number of votes, and permitting only those names on the official ballot at the subsequent election. But that system obviously eliminates the opportunity of voting for the preference of a possible third or fourth group of electors, compelling these to chose between two candidates, neither of whom may be acceptable to them; a system, however, that is far in advance of any system permitting of final election by a plurality vote.

It has been shown that by the preferential system both this difficulty and also the intervening primary election may be eliminated entirely. All the candidates for whom a reasonable number of electors have signed nomination papers, find their names on the official ballot. Each elector will designate his first choice; also his second choice; also any other candidates for the same office that are acceptable to him. With some later modifications this is the "Grand Junction" plan. It was first tried out at an election in that Colorado city in 1909, when the question of adopting a new charter was before the people. The pro-charter people were clearly the party of good government; the anti-charter people were the advocates of the old order in which corruption had been too often a factor. The result of the vote was that though the greatest number of votes (a fraction under one third of the total number cast) was given to the particular candidate of the old order, yet the man actually elected was one of the pro-charter men. The explanation was obvious. There were four pro-charter candidates and two anti-charter, of which latter only one had any considerable following. The first choices of the pro-charter voters were distributed among four men, no one of whom could receive a plurality, much less a majority of all the votes cast. Under the old order, which we have meekly accepted in lieu of democracy for a century and more, a "boss" who stood for the old order would have been elected. But by means of the preferential system, whereby those who stood for the charter and were willing to stand for the election of *any one* of four candidates as distinctly opposed to *two* other candidates, were permitted to have their second and subsequent choices from among the four made effective, good government won out.

To which we append this comment. The system of preferential voting requires absolutely that the systems of Nonpartisanship and the short ballot *come first*. Without nonpartisanship it introduces an element of absurdity, where there are three or more parties, since one can hardly claim to have a second choice among political parties; and without the short ballot the preferential system introduces mathematical chaos. To introduce the preferential system ahead of these two prior necessities would, therefore, be, relatively, a calamity. To follow those systems it may easily be an effective principle, as a means of eliminating the primary and ensuring majority rule.

BUT EVOLUTION is proposed even beyond this system. It is pointed out that though sufficient protection may conceivably be given by these successive electoral reforms in the elections of single officers, as mayors, they leave something to be desired as applied to offices held in plurality, as members of the common council, or commissioners in the commission form. The failure of the ward system, whereby each alderman represents only a fraction of the city, is generally recognized. But the usual cure, whereby aldermen are elected at large, leaves a minority wholly unrepresented. An example of such an unrepresented minority may be found in the group of Socialists, who are now a considerable, though a minority, factor in many of our cities. If the ward system of representation prevails, they will probably have several representatives in the common council. With all the aldermen elected at large, even on a nonpartisan basis, they will conceivably have none. Is this, it is asked, just? Is it desirable that such a considerable group be wholly unrepresented?

A unique plan has been worked out whereby groups, in place of geographical wards, may be represented, and it is said that the system is actually in operation in several parts of Europe and is contained in the pending home rule bill for Ireland. Assuming that seven councilmen are to be chosen, this system would provide that every group in the city that can muster one-seventh of the votes ought to have a representative. How can this be accomplished? It is thus explained by Mr. C. G. Hoag, who presented the matter at the Toronto meeting:

"The ballots are counted at the precincts according to first choices. They are then sent to the central election officials or board, under whose direction all of the first-choice ballots for each candidate are put together, the total number for each candidate footed up, the total number cast for all candidates footed up, and the other provisions for the completion of the count carried out. The next step after these is to determine whether any candidates have received enough first-choice votes to be declared elected. How many must that be? To answer this question we have simply to go back to the principle that is at the basis of the whole system, that any candidate has a right to a seat in the council who is supported unanimously by *one of the seven largest groups of voters of the whole city who can unite in supporting a candidate.* How many first-choice votes, then, are enough to elect? Well, if seven councilmen are to be elected, enough for a constituency must be barely more than an eighth of all the ballots cast at the election. Why? Because a number that is barely more than an eighth of all cast is sure to be one of the seven largest numbers into which the whole number can be divided up. To put it more concretely, if Smith has 601 votes and the whole number cast is 4,800, no more than six other candidates can possibly get as many votes as Smith. Any candidates, then, who on this principle have received enough first-choice votes to make up a constituency are at once declared elected. If it is found that a candidate has more first-choice votes than the number

required for a constituency, his surplus ballots are distributed to other candidates according to the preferences of the voters who cast them as indicated on them. The object of this transferring of surplus first-choice ballots is not hard to see: it is to make every ballot that counted for nothing towards the election of the voter's first choice effective toward the election of his next highest preference whom it can really help."

Is this workable in America? Would it produce a really homogeneous body of men, capable of working efficiently together? We do not venture to say. There might easily be no workable majority in the Common Council, if there were enough diverse "groups" in the city. It is one more possible system among many attempts to promote at one and the same time true democracy and real efficiency in our American city. It deserves careful study.

What is most necessary is that all of us should be open-minded, ready to learn, ready to correct mistakes, but not too quick to seize proffered panaceas. The failure of our present municipal system is conceded. Something must be devised to succeed it. The experiments that are being made will be the largest factor in determining what that substitute shall be. We ought to be very sympathetic toward whatever measures are seriously proposed by thoughtful men.

And after we have studied all of them we shall probably conclude that, necessary as it is to choose effective methods, the people themselves must desire to rule wisely and honestly, or no system can produce wise and honest rule. We can prevent low idealed minorities from ruling. This we must do.

We must also give high ideals to majorities. And then, by education and by promoting the Christian religion, we must see that the *whole people* are ready to stand for those high ideals.

LISTENING TO GOD

By Zoar

WHAT a strong, useful life we Christians would lead, if only we realized more deeply the importance of that simplest, and yet—to our untrained ears—hardest of all things: quiet listening to God! How often we rush to His temple, our heart so full of our problems and petitions that we do not even take time to listen for the answer we are clamoring for.

Listening to God! Oh! that we might learn to listen to His voice, speaking to us in the silence of the night when our day's work is done and all without and within is hushed; or, early in the morning, in the deep peace of His Sanctuary when in His blessed Sacrament, He comes to the faithful few kneeling before His altar; or again, in the midst of our work, in the very roar of the big city: listening, ever listening to God!

Wherever in His wisdom He has placed us to do our share of the world's work, whether we be leaders, or simple laborers in His Vineyard, how much more effective our work would be, were we to truly listen to God's voice, for then indeed, we should both learn to know and to do His will.

In these days of agitation over the reform of school methods, one special thing seems to be overlooked: the fast disappearing power of listening, not only among the children, but among the very reformers themselves. Many of the so-called discussions are but a succession of monologues: each speaker or writer utterly ignoring the other's words and merely following his or her own conception of the right method, far indeed from the noble pagan's attitude: "Strike, but listen!"

Every language teacher knows the importance of the training of the ears, yet how few students have time or patience to stop and *listen,* they are presently half way through the book without knowing how to pronounce the simplest words, because they have not learnt to listen, and therefore cannot reproduce the foreign sounds.

And we Christians are doing the same thing, making the same mistake; trying to speak the tongue of love without first catching its heavenly accent. How shall we repeat the message of God's love if we do not listen, and hear His voice speaking to us? Oh then, shall we not ask to have our ears opened, and in the spirit of the Psalmist exclaim: I will hear what God the Lord will speak—for He that is of God heareth God's words!

KEEP the soil of life soft, its sympathy tender, its imagination free, or else you lose the elementary quality of receptiveness, and all the influences of God may be scattered over you in vain.—*F. G. Peabody.*

THE FRAGMENTS THAT REMAIN

FOR THE SUNDAY NEXT BEFORE ADVENT

BEFORE the disciples had distributed and ministered unto those that had need, there was not enough to feed even the Twelve. After accomplishing the will of Christ, they found *twelve* baskets full of the fragments of the five barley loaves that remained over and above unto them that had eaten. Not so strange a thing, after all, in the light of our every-day experiences.

Nothing will quicken learning quite so much as teaching others. Scholarship is merely in the green that does not find expression in its imparting to others; and willingness to learn generally associates with aptness to teach. How many great singers could we produce without the audience to enjoy them? What books without readers? What honor or success is not empty unless we may lay it at the feet of someone else? And is anything worth while unless it be shared? What a mirthless thing is the solitary joke!

We can possess nothing without giving; find nothing without first losing; save nothing without spending. This is one lesson within the Gospel for the day. It was a necessary lesson for the disciples to learn before going out into the world to evangelize the world. The Saviour Himself must be given up, His physical presence denied them, His real and living presence conveyed to all mankind through them, before they could truly understand and receive Him, themselves.

We all know how unexpectedly our happiness comes; and from what unlooked-for sources. We arrange and plan and set our affections blindly upon this or that thing, this or that person; but when the all-satisfying joy arrives, we are unprepared for his coming, and he takes us unawares. Oftentimes, it is the unprepossessing face of duty that takes on the beauty that enthralls; and like the Beast in the old fairy tale, duty is transformed into the supreme desire when we do that which is right, unthoughtful of self.

And it is so with our religion. Christianity is not a thing that may be hoarded and kept unto one's self; for, like an electric current, it quickens and lives only so long as it is being passed through its medium. When we cease to transmit we cease to hold. Whenever we *give* there can be no doubt that we *have;* and it is impossible really to have anything unless we use it. The miser is the poorest creature on earth. He has nothing but the love for, the greed of, and the fear of losing his gold. They may never know love who merely crave love; for the knowledge of love is the reward of loving.

We know all these things, of course. There is nothing new or original in this that is written. None will deny that selfishness is death as well as sin; nor will any care to voice unbelief in "missions" in these days. We can easily see and admit that only through missionary effort can we hope to perpetuate ourselves, and that a life of holiness cannot be divorced from a life of righteousness; but would God we had the will to live according to the truth we acknowledge! There is little wrong with our *heads;* but what of our hearts and our wills?

How wonderful and great is this Church of ours! And there is no lack of testimony, from without the camp, to her greatness. But the fulness of that wonder and greatness we have not known, and cannot know—yet! We are beginning to see her mission. The signal fires of zeal are taking light from each other upon the heights; the trumpet blasts of the hosts of the Lord are sounding to the awakening of men; the tribes are gathering under their many standards, but with the name of the one Lord upon their lips, to give battle with the enemy, Sin; and God grant that the Church be not like Ephraim, girded and prepared in power, but unwilling to engage! There is no security in neutrality; our peace must be won out of the battle.

And what do we mean by the figure? Simply that the day has come when we may not sit idle while the loved of God starve. When we have fed, we shall be fed; when we do battle we shall win; when we give we shall possess; when our wills are stirred to plenteousness of good works we shall be plenteously rewarded. R. DE O.

GOD HAS no pleasure in the death of the wicked. It is life He offers us—yet men persist in choosing death. It is joy He longs to put into the hearts of all—yet they choose sadness and suffering. Why are we so blind?—*Selected.*

THE SPARTANS did not inquire how many the enemy are, but where they are.—*Agis II.*

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Objections Made by Clergy Lead to Elimination of Undesirable Features

ANNUAL GATHERING OF ANGLICAN AND EASTERN ORTHODOX CHURCHES UNION

Bishop of Birmingham Tells of His Travels

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The Living Church News Bureau
London, November 4, 1913

THE Bishop Suffragan of Kensington (London), Dr. Maude, has issued a reply to the Palace Theatre's defence in the matter of the action taken by himself, in conjunction with some parochial clergy, against a certain performance at that place of amusement. So much attention has been drawn, the Bishop says, to their action that he feels it opportune to correct the impression which is being created by those who are concerned to find a defense for the Palace Theatre's management. This action was taken in consequence of an uneasiness which they had felt for the past twelve months "as to the growing tendency to introduce undesirable, and often highly dangerous, incidents into sketches and performances which have received official sanction." They have been actuated by no feelings of hostility to any individual; but they are compelled to stand for the principles which safeguard public morals. In this particular instance they addressed a protest to the Lord Chamberlain "as a result of many complaints which reached the clergy whose parishes were directly affected." They deputed Rev. Dr. Macgowan, of St. Anne's, Soho, to visit the theatre, and to report what actually took place. In consequence of his report the Bishop of Kensington was satisfied that the chief danger of the sketch "lay not so much in its dialogue or in the acrobatic danger as in the atmosphere of immorality, and the suggestion of vice with which the piece was pervaded." Thereupon they made specific reference to various incidents, and the document which contained them was sent, with a covering letter, to the Lord Chamberlain. Their protest became at once effective by the warning the Lord Chamberlain addressed to the manager of the theatre. "I cannot express too warmly," the Bishop says, "our deep appreciation of his public-spirited action in this matter. It came as a welcome reassurance to us that the cause we had at heart would not suffer in his hands." The warning to the management of the Palace Theatre of Varieties was clear and precise "that the items objected to in our report must be eliminated, and that if public morality were outraged any further in the Palace Theatre the piece in question would be immediately forbidden and the license for stage plays cancelled." Since then the management has sought to defend itself by representing that no change has been made in the performance—the inference being that the Lord Chamberlain had not required any alteration to be made. So persistently were these assertions made in the press that the Bishop determined to verify the facts. He accordingly requested the Rev. Dr. Macgowan to visit the theatre on a recent Saturday evening, in the company of a layman whose long experience and tried judgment in such matters entitles him to the greatest respect. They reported that the Lord Chamberlain's instructions had been carried out to the full, "and everything of an objectionable character has been either altered or eliminated." The Bishop appeals with confidence to that large body of the public who know the facts, and can estimate the perils which are being so subtlely created for the young of this generation "to see to it that a vigilant look-out is kept upon the course of pieces and sketches during their run, and to back up the Lord Chamberlain in his arduous task by bringing questionable incidents to his immediate notice."

Anniversary of the A. & E.-O. C. U.

The seventh annual anniversary of the Anglican and Eastern-Orthodox Churches Union was observed in London on Thursday, October 23rd. The proceedings, which followed the usual order, were marked by quite exceptional attendances and even more than ordinary interest. There was the processional Litany, with Prayer for Unity, and a Solemn Mass of the Holy Ghost on behalf of the Union at St. Saviour's Church, Pimlico. The service was sung by the priest's plainsong choir, under the direction of Mr. Francis Burgess, musical director of the Gregorian association. The sermon, which was preceded by the Bidding Prayer, was preached by the Rev. Father Grere, of the Community of the Resurrection, Mirfield, who has arranged to lecture in St. Petersburg and Moscow next Lent, at the invitation of the sister Russian society. Father Grere insisted in his sermon upon the need for the penitential attitude for failures and her share of responsibility for disunion on the part of the English Church. In the afternoon a party of about 130 members of the Union paid a visit to the Greek Church in Bayswater, where the general secretary explained the chief objects of interest, the reader of the church assisting. Afterwards there was the social gathering at Sion College, Victoria Embankment. At the general meeting of members in the evening at Sion College, the Most Rev. Agathangel, Archbishop of Vilna and Lithuania, and the Rt. Rev. Dr. Blyth, English Bishop in Jerusalem, were re-elected as presidents; His Excellency, Mr. J. Gennadius, the Greek Minister at the Court of St. James, London, and the Rev. R. A. J. Suckling, vicar of St. Alban's, Holborn, as vice-presidents; and the Rev. H. J. Fynes-Clinton as general secretary. The Rev. Canon Masterman, rector of St. Mary's-le-Bone, Cheapside, was elected as treasurer. The following resolution was proposed by the chairman (the Rev. Dr. Dearmer), and adopted:

"That this General Meeting of the Union, assembled on October 23rd, 1913, desires to express its great regret at the resignation of the Secretaryship of the Branch in the U.S.A., by the Rev. Dr. Calbraith Bourn Perry, which he feels obliged by overstrain to tender to the Branch, and to record its gratitude for the splendid work he has done since 1908, to which has been due so largely the foundation and successful growth of the American Branch."

The general meeting was immediately followed by the public meeting, the Rev. Dr. Potter, English Archdeacon in Cyprus, occupying the chair. The Rev. W. A. Wigram, of the Archbishop of Canterbury's Mission to the East Syrian Christians, gave a vivid account of the hard and disgraceful lot of the Christian nationalities under past and present Turkish rule.

The general secretary's report showed that the chief advance in the year's work was the beginning of organization of the Union and interest in the cause in the Roumanian Church. Several prominent articles have appeared in all the chief ecclesiastical papers, and Father Puller's St. Petersburg lectures, and Mr. Sweti's work on doctrinal differences were being translated. The members have increased in number by about 350 in England, the total in all parts being about 1,500. Mr. Stephen Graham, the author of the notable new book, *With the Russian Pilgrims to Jerusalem*, spoke of the Pilgrims in the Holy City, in the same impressive vein in which he has written his book. The Rev. Prebendary Hillier, district secretary for Great Britain, gave a most satisfactory report of his work, showing the unbroken unanimity with which every ruridecanal synod before whom it had been brought had passed the resolution supporting the cause of intercommunion. He then moved the following resolution, seconded by Dr. Dearmer:

"That this meeting of members of the Anglican and Orthodox Churches Union and friends assembled in Sion College, on October 23rd, 1913, desires to express to the Joint Commission of the General Convention of the Church in the United States of America, its satisfaction at the steps taken for the holding of the World Conference for the consideration of questions touching Faith and Order; and its willingness to aid in any way that may be offered; while urging fervent prayer that the promoters and the Conference may be rightly guided by the Holy Spirit to the avoidance of all error, and toward the establishment of Visible Unity in the Catholic and Apostolic Faith."

The meeting had the unexpected pleasure of the presence and of some remarks from Madame Alexéisffour, district secretary for seven years in Russia. She spoke of the valuable work of translation being done by the Rev. Mother Nina and others, and conveyed to the Union members in England a warm message of greeting from the Eastern Orthodox President, Archbishop Agathangel, whom she had recently seen.

Use of Bishops Suffragan

The Archbishop of York has come to the defense of the system of Bishops Suffragan against the "many one-sided and ill-advised criticisms" of the system at the present time. The Archbishop, referring to the matter in his diocesan conference address, said he had some right to speak thereupon, as one who had been eight years himself a Bishop Suffragan (as Bishop of Stepney in the diocese of London), and has the constant and invaluable help of three Suffragans in his own diocese of York. He wished to make it plain that he felt strongly that the system could not be regarded as a satisfactory substitute for the division of a diocese when such division was urgently needed, and could be effectually achieved. To postpone the division in such cases by the device of one or more Bishops Suffragan was "a shortsighted and makeshift policy." But where a large diocese was either not ripe or not suited for division the Archbishop claimed that the system of Bishops Suffragan had proved to be of the greatest possible value and benefit to the Church.

Religion on the Continent

The Bishop of Birmingham, writing in his *Diocesan Magazine* for October, said that his time abroad this year has left him with certain impressions as to religious matters of which he would like to inform his clergy and laity. The countries in which he made a stay were Russia, Germany, and Belgium:

"The remarkable change that I noticed in these countries, and more particularly in Russia and Belgium, is the very considerable increase in the proportion of men at church services. Exactly the

same increase is noticeable in France, where we have, rightly I think, put it down to the determination of the manhood of the country to stand more devoutly by their Church now that she has no longer the direct support of the State. This, however, would not account for it in other lands, and I am persuaded that there is a growth of devotion on the part of men abroad, which I am sorry to say is not the case at home. . . . As a consequence of the attendance of men there is lavish giving of substance for religious purposes in some of the Continental countries. Increase of faith means increase of sacrifice. I do most earnestly ask Churchpeople in our diocese to consider whether there is anything in the present life of our country which is tending to make the husbands and fathers careless as to religious duty. I feel that we clergy must devote ourselves more and more to teaching rather than to mere preaching if we are to get a fair hold upon English manhood."

Music in the Services

At the recent session of the Lincoln diocesan conference there was an important discussion on Church music. The Dean's emphatic declaration that he and his chapter were determined to have no more musical festivals which would involve turning the Cathedral into a concert hall was vigorously applauded. The Bishop expressed himself as profoundly dissatisfied with the music in churches, but thought that with proper guidance it could be transformed and made what it ought to be in a few years. One of the speakers on the subject of Church music expressed a wish that the authorities of the Church would take some steps to introduce system into the present disordered condition of singing and chanting in churches. Two days later (as I learn from my November Lincoln *Minster Gazette*), the Precentor of Lincoln Cathedral, Canon Wakeford, received a letter from the Bishop of Salisbury, who is the Precentor of the Province of Canterbury. The Bishop wrote proposing a conference of the Precentors of all the Cathedrals to consider this very question to which allusion had been made. "The Bishop of Salisbury," adds the Precentor, in his editorial notes, "holds the ancient office of Precentor of the Province because he is the successor of St. Osmund, who, in 1085, put the service of the English Church in order, and established that liturgical form upon which our present Prayer Book is founded."

Chaplains Petition Archbishop

Petitions have been addressed to the Archbishop of Canterbury by examining chaplains resident in Cambridge (with whom the divinity professors are in general agreement), and by the divinity professors and examining chaplains resident in Oxford, of a Latitudinarian purpose in regard to the clergy and the Holy Scriptures. These petitions deprecate the recent action of the Lower House of Canterbury Convocation in disallowing any change in the wording of the question in the Ordination Service for deacons with regard to belief in the Holy Scriptures, and advocate a change.

J. G. HALL.

WHAT OF THAT?

"Tired!" Well, what of that?
Did'st fancy life was spent on beds of ease,
Fluttering the rose leaves scattered by the breeze?
Come, rouse thee, while 'tis called to-day;
Coward! Aise, go forth upon the way!

"Lonely!" And what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall,
To blend another life into its own;
Work may be done in loneliness; work on!

"Dark!" Well, and what of that?
Did'st fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet;
Learn thou to walk by faith and not by sight;
Thy step will guided be and guided right.

"Hard!" Well, and what of that?
Did'st fancy life one long summer holiday,
With lessons none to learn and nought but play?
Go, get thee to thy task; conquer or die!
It must be learned; learn it, then, patiently.

"No help!" Nay, 'tis not so!
Though human help be far, thy God is nigh.
Who feeds the ravens, hears His children cry;
He's near thee, wheresoe'er thy footsteps roam.
And He will guide thee, light thee, help thee home.

LYLE E. DOW.

CHRISTIAN FAITH is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any. Standing within, every ray of light reveals a harmony of unspeakable splendors.—*Hawthorne.*

NEW YORK DIOCESAN CONVENTION

REORGANIZATION of diocesan mission work was the chief factor in the diocesan convention of New York, held last week, the opening service in the Cathedral, the sessions in Synod Hall.

Organization was effected by the election of the Rev. Robert B. Kimber as secretary, and Mr. Richard M. Pott as treasurer. The Rev. H. Richard Hulse, the Rev. Frank R. Jones, the Rev. Frederick W. Cornell, were appointed assistant secretaries.

Other elections during the session were: Standing Committee—Class of 1917—the Rev. Leighton Parks, D.D., Mr. George Zabriskie; Deputies to Missionary Council—Class of 1917—Archdeacon Pott, Mr. William E. Curtis (Mr. J. Mayhew Wainwright was elected to fill the vacancy in the Class of 1914); Diocesan Board of Religious Education, the Rev. G. Ashton Oldham, the Rev. Theodore Sedgwick, Mr. Alexander M. Hadden, Professor J. E. Russell.

A calendar of business having been prepared and circulated before convention, it was formally presented and adopted as a programme.

A resolution was adopted providing for the election of delegates from this diocese to the Provincial Synod, recently created by General Convention. The above-named representatives to the Missionary Council, together with those holding over, become the deputies to the Provincial Synod.

The following resolutions were severally adopted:

"*Resolved*, That the committee on canons be instructed to correct, revise, and harmonize the canons of this diocese and report to the convention of 1914."

"*Resolved*, That canon XV., Sec. 2 (concerning the personnel of the Board of Religious Education), be amended by striking out the words 'three persons to be appointed annually by the Bishop' and changing the number of elected clergymen to nine."

"*Resolved*, That with the approval of the Finance committee, the convention appropriate the sum of $3,500 for Social Service work within the diocese."

A like sum was similarly appropriated for the support of the Board of Religious Education in the diocese.

The secretary of convention was authorized to add to the Journal, as an appendix, a list of the parishes and mission chapels that have been established in the diocese since its organization, with the dates of their respective establishment, incorporation, consolidation with other parishes, or their disestablishment.

The convention voted, after a long discussion, to appoint a special committee of five to investigate Church work among the immigrants and home mission work generally and report to next year's convention. The Rev. W. M. Geer, vicar of St. Paul's chapel, remarked on this subject that he had applied to the various churches asking for volunteer helpers to teach an hour and a half in St. Paul's Chinese Sunday school, and the sum total of responses was one offer from an old lady.

After considerable discussion on the two days of the session, the convention voted to commit the whole subject of extending the franchise to women of the congregations at parish meetings, to a special committee of five, which shall consider the proposition, and report in 1914.

A new regulation was enacted providing for an annual report from the Standing Committee to the diocesan convention, which shall embody items of all business transacted by this committee during the year, except when acting as a council of advice to the Bishop.

An echo of the General Convention was heard in the discussion which followed upon the introduction of a resolution on the subject of the relations of this Church with the Federal Council of Churches of Christ in America. After animated discussion the convention voted to send "fraternal greetings," and it was further resolved "that a committee of seven be appointed to report to the next convention what steps can be properly taken by the diocese to put itself into closer touch with the Federal Council."

A substitute for canon XXII. of the Diocesan Missionary and Church Extension Society was adopted. It presents some new and improved methods for administering the missionary affairs of the diocese. There is to be a board of managers, which shall be also the Missionary committee of the diocese, consisting of the Bishop, the Bishop Coadjutor, if there be such, the Suffragan Bishop, the Archdeacons, the treasurer of the diocese, three presbyters, and three laymen, to be elected annually by the diocesan convention as members at large (of whom at least two presbyters and two laymen shall be residents in the county of New York), and one presbyter and one layman from each of the nine other counties of the diocese. This board is to have full charge of diocesan mission work, the two Archdeacons being the missionary executives. These Archdeacons shall be nominated by the Bishop, and with the advice and consent of the convention of the diocese, appointed by him for a period of five years, and shall be eligible for reappointment. No Archdeacon, while acting as such, shall be rector or settled minister of any Church or congregation.

Under this new canon the convention elected the following mem-

bers of the board of managers: the Rev. Milo H. Gates, D.D., the Rev. Ernest M. Stires, D.D., the Rev. Karl Reiland, D.D., Mr. George A. Crocker, Jr., Mr. Charles A. Clarke, Mr. Stephen Baker.

Bishop Greer read his annual address (which will be found on another page of this issue) immediately after luncheon on the first day. Greetings were received from the council of Michigan City, then in session, and a suitable reply was dispatched.

Social Service Work

The report of the Social Service Commission showed that during the year there had been established a speakers' bureau, a lending library, a monthly bulletin, and more than 10,000 pieces of printed matter had been sent out; while the commission had also entered into helpful coöperation with various secular agencies, as the Tuberculosis Committee of the Charity Organization Society in promoting interest in the Red Cross Christmas Seal. They have also kept in close contact with the Joint Commission on Social Service, with the Church Mission of Help, and the Church Association for the Advancement of the Interests of Labor. They had promoted the observance of Labor Sunday, and had been actively concerned with several matters of large social importance before the legislature. Vigorous support was given to the enactment of the several factory laws introduced by the Factory Investigating Commission of the State Legislature, to the bill providing for "One Day of Rest in Seven," to the "Arson" bills urged by the New York Fire Commission, and to the "Child Labor" bills—all of which were favorably acted upon. They have protested against serious reduction of appropriations for the splendid work at Bedford, Letchworth Village, and the State Farm for Vagrants.

The executive secretary, in coöperation with the secretaries of the Committee of Fourteen, the Laity League of the New York Federation of Churches, and the East Side Neighborhood Association, met weekly during the legislative session to examine and consult about various legislative measures as they were introduced. Competent information was sought as to the merit of those measures; and where the occasion justified, this information was communicated to the various parochial committees and the clergy. They had made the attempt by circulating a pamphlet written by Mr. R. Fulton Cutting, and by obtaining expressions of opinion from many sources, to meet some of the current problems of marriage. With respect to excise conditions they had attempted without success to secure better enforcement of the liquor laws of the state by appealing to the commissioner of excise and the governor of the state of New York. "To-day," declares the commission, "the liquor tax law is violated openly and persistently throughout the state. The state sells licenses to dispense liquor, deriving an enormous revenue from the same, but takes no effective steps to compel the licensees to observe the terms on which their licenses are issued, and for violation of which their licenses are revocable on application to a judge of the Supreme Court by the commissioner of excise.

"The condition is a shameful one, the state raising revenue by peddling licenses to sell liquor, nominally under very stringent conditions to prevent abuse of that privilege, which conditions, however, are not enforced by the constituted state authorities, so that in reality the state sells the liquor dealers permission to dispense liquor at all hours on all days, and in other ways to violate the nominal provisions of the law."

They had assisted in the formation of parochial committees on Social Service. The commission acknowledges some measure of coöperation from parishes "here and there throughout the diocese," but declares that others failed to encourage their efforts, "or to interest themselves in the work committed to us by the Convention."

Near the close of the convention the sum of $3,600 was subscribed towards the "Calls" or grants for mission building from the Bishop's Church extension fund.

On Wednesday evening the clerical and lay deputies to convention, and their friends, were tendered a reception by Bishop and Mrs. Greer and Bishop and Mrs. Burch, at the Hotel Manhattan.

NEW YORK NOTES

THE annual meeting of the directors of the Clergymen's Retiring Fund Society was held in the Church Missions House, New York, November 14th. The financial secretary, Dr. Anstice, reported that $20,000 had been added during the year to the permanent investments of the society, so that the capital fund is now $341,528.46. Annuities to the extent of $19,951.70 were paid last November and $20,395.25 is now being distributed to 300 annuitants on the list. The society offers a tangible and certain benefit to all who choose to make it their own. Bishop Burgess was reëlected president, Hon. J. Van Vechten Olcott secretary, and Mr. Elihu Chauncey treasurer.

Bishop Greer consecrated Christ Church, Bronxville, last Sunday morning.

The Rev. Stuart L. Tyson will be special preacher at the noonday services in old Trinity Church during the week of December 15th-20th.

AN HOUR in every day withdrawn from frivolous pursuits would, if properly employed, enable a person of ordinary capacity, to go far toward mastering a science.—*Samuel Smiles.*

PHILADELPHIA CHURCH DEDICATED

Bishop of Pennsylvania Dedicates Church of St. John Chrysostom on Sunday

OTHER HAPPENINGS OF THE WEEK

The Living Church News Bureau
Philadelphia, November 18, 1913

THE Church of St. John Chrysostom was dedicated by the Bishop of the diocese on Sunday, November 16th, at the morning service. The Bishop was assisted by the Rev. Joseph Sherlock, rector of the parish. The sermon was preached by the Rev. J. J. Rowan Spong of the diocese of New York. Mr. Sherlock has labored earnestly for years to realize this result.

Church Historical Society

An interesting meeting of the Church Historical Society was held at the Church House, Philadelphia, on the evening of November 13th. The address was made by the Rev. C. Braxton Bryan, D.D., rector of Grace Church, Petersburg, Va., and historiographer of the diocese of Southern Virginia, who gave, out of a rich store of knowledge derived from original documents, an account of the beginnings of the Church in Virginia. This is the first of a series of addresses on Colonial Church history, which the society has planned. The next one, at the January meeting, will be by the Rev. Daniel Goodwin, D.D., of East Greenwich, R. I., on "New England." In order to emphasize what has not been thoroughly understood, the general rather than the local character of this useful society,

CHURCH OF ST. JOHN CHRYSOSTOM, PHILADELPHIA.

several new nominations of directors were made, adding representatives of various sections of the country. These included the Rev. C. Braxton Bryan, D.D., of Southern Virginia, the Hon. L. Bradford Prince of New Mexico, the Rev. William F. Peirce, D.D., president of Kenyon College, the Rev. Henry H. Virgin of the General Seminary, New York, the Rev. G. C. Hall, D.D., of Wilmington, Del., and the Rev. John Stockton Littell, D.D., of New Hampshire.

Auxiliary "All-Day Meeting"

The Pennsylvania branch of the Woman's Auxiliary is accustomed to hold every autumn what is called an "all-day meeting," which is always an occasion of much interest, and draws together overflowing congregations of women, not only from our own, but from neighboring dioceses. The meeting this year was no exception to the rule. It was held on Friday, November 14th, in the Church of St. Luke and the Epiphany, and was opened by a celebration of the Holy Communion, at which Bishop Rhinelander was the celebrant. Bishop Sanford of San Joaquin was the speaker at the first business session, which followed the service; and in the afternoon Bishop Cheshire of North Carolina spoke of the Church's duty to the negro, Bishop Huntington of Anking described conditions in changing China, and Bishop Rowe of Alaska stirred all hearts by his story of the work in the far North.

Bishop Rowe remained in the city on Sunday and Monday, preaching at the Church of St. Luke and the Epiphany Sunday morning, at Holy Trinity in the afternoon, and at the Church of the Saviour in the evening. On Monday the Bishop invited the clergy of the diocese to meet him at luncheon in the Bishop's House.

Bishops Address Clerical Brotherhood

The Clerical Brotherhood inaugurated a series of meetings, which will be continued during the winter, on Monday, November 10th, at 1 o'clock. After a luncheon in the club rooms of the Church Club, at which the Bishop of the diocese presided, the meeting was opened with a very happy talk upon the object and aim of the meeting, and the announcement that these meetings will be monthly, if possible to continue interest. Already the speakers for December and January have been appointed. An effort will be made to have missionaries make the addresses, that the interest in the

(*Continued on page* 124.)

POST-CONVENTION MEETING OF CHICAGO B. S. A.

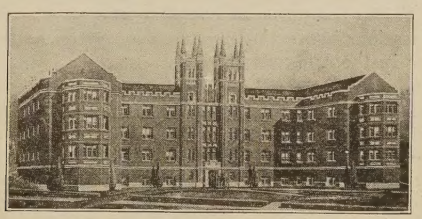
Reports of National Convention Made by Various Delegates

OTHER CHURCH NEWS FROM CHICAGO AND SUBURBS

The Living Church News Bureau
Chicago, November 18, 1913

THE post-convention meeting of the Brotherhood of St. Andrew in the diocese of Chicago, was held on Monday evening, November 10th, at St. Paul's Church, the Rev. Herman Page, D.D., rector.

The meeting was one of the very best ever held by the Chicago men and boys of the Brotherhood; one hundred and thirty-five were registered, including the Bishop and fifteen of the clergy. Brotherhood men and boys from thirty-one parishes and missions were present. Reports on the recent national convention held in New York, were made by a number of delegates, and by Dean Sumner and Bishop Anderson. The Bishop gave, in his usual helpful way, a wonderful address to the men and boys, pointing out to them how the convention had made its impressions on him, making very clear to the men and boys his great interest in the work of the Brotherhood, and urging them to larger effort in the work. Mr. F. H. Spencer, the field secretary of the Brotherhood from New York, was present, and addressed the meeting, asking the members to respond in a larger way than they had done before, in order that the work of the Brotherhood in the diocese might be greatly strengthened.



NEW BUILDING FOR CHURCH HOME FOR AGED PERSONS, CHICAGO
[See Chicago Letter, last week]

The outlook for a much larger assembly here, and for greatly increased efficiency in the chapters is a bright one. Mr. Spencer expects to remain in and about the diocese until the latter part of January, and is ready and willing to respond to any calls for his services in helping men and boys in the work of the Church. He may be addressed at the Church club rooms, Heyworth Building. The new officers of the Senior assembly are as follows: Chairman, Frank C. Shoemaker of St. Simon's; Vice-chairman, A. C. Watson of St. Paul's; Secretary, Frederick R. Huber of St. James'; Treasurer, W. J. Tonks of St. Luke's; Chaplain, the Rev. Leslie F. Potter of St. Simon's. The officers of the Junior assembly are as follows: President, Courtenay Barber of the Church of the Redeemer; Vice-president, J. M. Young of Christ Church, Woodlawn; Secretary, George C. Cublitz; Treasurer, James L. Houghteling, Jr.; Chaplain, the Rev. Walter S. Pond of Holy Trinity, Chicago.

Quarto-Centennial of Waterman Hall

On the Twenty-fourth Sunday after Trinity the Rev. Dr. B. F. Fleetwood, rector of Waterman Hall, diocesan school for girls, called the attention of the school to some interesting facts, on its twenty-fifth anniversary. He stated that on October 29th, 1888, the board of trustees met in Sycamore, and organized Waterman Hall. On January 9th, 1888, the school had been incorporated, Mrs. Waterman's will having made provision for its foundation and continuance. Although this may be for many ancient history, yet many others have never learned the salient facts connected with the school's growth and development. At the meeting for the organization of the school, Dr. Fleetwood was invited to assume the rectorship, this having been the expressed wish of Mrs. Waterman. Resigning a large Chicago parish, he cast his lot with the new enterprise. The years passed have been filled with considerable material growth. During this time all of the five buildings, in addition to the rectory, standing within the sixty acres known as the "Homestead Tract," have been erected. The expenditure for these has aggregated approximately $80,000, the money having been provided by Mrs. Waterman's will. These buildings are all modern, and are provided with all the conveniences which a school of our time demands.

The real success of a school is always judged by its living elements. During all these years Waterman Hall's capacity has been taxed to provide accommodations for those wishing to attend. There have been enrolled in the boarding department some nine hundred girls, and in the day and special departments about two hundred. Two hundred and thirty-six of these have graduated. The patronage has come from Chicago, from Illinois in general, and many other middle western and western states.

There have been 126 baptisms, and 162 confirmations. There have been 40 weddings at which Dr. Fleetwood has officiated. Four of these were solemnized in the chapel. The health record has been unusually good, only one pupil having passed to her rest during these twenty-five years, and that one owing to heart disease of long standing.

Although the school is composed of members of many different religious denominations, our own Church not having over forty per cent. of the patronage, there has been a deep interest evinced in the mission work of the Church, and in many other philanthropies. Liberal gifts have been made by the school for chapel purposes. When the new chapel was erected, $650 was given by the scholars for the pews, and $150 for carpeting the aisles. Many other donations have been made from year to year by the classes graduating from the school.

As part of the observance of this twenty-fifth anniversary, the Alumnae Association determined to make an effort to raise $1,500, to be used as a fund for a new organ for chapel services.

A Series of Lectures

The social service committee of the Girls' Friendly Society of the diocese has organized a series of lectures, which are being given on all the Wednesday evenings in November and on December 3rd, by invited speakers. The themes are as follows, commencing with "Hygiene" on November 5th, and including, in order, "Vocations for Girls," "Home Economics," and "Recreational Opportunities of a Big City," while the theme of the December meeting will be a general discussion of any or all of these addresses given during November. Miss Edna Foley, head of the visiting nurse association, spoke on November 5th, and Miss Anne Davis of the vocational supervision department of the Board of Education gave the address on the 12th. Miss Minna Denton, the head of the domestic science department of the Lewis Institute, was the speaker on November 19th, and Professor Allen Hoben of the University of Chicago will close the series in November, on the 26th. All the associates and the older members of the G. F. S. throughout the city have been invited. The lectures are being given at 7:45 P. M. in the Church Club rooms, the members coming straight from supper at a down-town restaurant.

South Side S. S. Institute

The south side Sunday school institute held its first meeting for the fall at Grace Church and parish house, Chicago, on the evening of November 12th. There was a good attendance of about two hundred, and the addresses of the evening were made by the Rev. C. H. Young, who told of the educational meetings at the General Convention, and by the Rev. Dr. James S. Stone, whose theme was that requested by the diocesan board of religious education, "The Relation of the Sunday School to the Home." The Rev. Dr. Waters, rector of the parish, moved that there should be a general effort made by all members of the institute before the next meeting, to learn how many children, if any, are without Bibles in their homes, and to discuss a scheme for promoting daily Bible reading at home by the children. This was heartily carried. The next meeting will be held at St. Mark's Church.

St. Andrew's Church Re-Dedicated

St. Andrew's Church, Chicago, the Rev. F. E. Wilson, rector, was thronged throughout the day on the Twenty-fifth Sunday after Trinity, when Bishop Anderson re-dedicated the re-built church, the old building having been destroyed by fire not quite a year ago. Dean De Witt, the former rector, preached at the evening service.

Twenty-fifth Anniversary

The Girls' Friendly Society of the Church of the Ascension, Chicago, kept the twenty-fifth anniversary of its organization by a festal service, on the evening of the Twenty-fifth Sunday after Trinity. All the members of the diocesan G. F. S. were invited to supper, and to the Solemn Evensong and Benediction which followed, and there were some two hundred and fifty who accepted. The sermon was preached by the Rev. W. B. Stoskopf, rector of the parish.

Lectures on Various Topics

Mr. E. R. Pritchard of the Health Commissioner's office addressed the federation of the women of the Church of the Redeemer, Chicago, at their November meeting on the 12th, his theme being "Chicago's Great Board of Health." The evening previous, Dr. F. Emory Lyon of the central Howard association addressed the men's club of the parish on "Chicago's Philanthropies." Only recently has the astonishing information been published that all Chicago is furnishing but 7,000 subscribers to the United Charities of Chicago. A vigorous effort is being made to increase this number to 35,000, which would even then be no more than is needed, some 16,000 families last year having been aided by the twelve offices and departments of this city-wide philanthropy. With the prospect of a severe winter ahead, a large sum must be raised for absolutely necessary relief. Last year these 7,000 subscribers raised over $296,000, averaging a little less than $50 apiece.

There have been numerous receptions of late, most of them

attended by large numbers of guests. In addition to that given on November 4th, by the Sisters of St. Mary at the Cathedral Mission House, there was a large reception at the deanery of the Western Theological Seminary that same evening, given by Dean and Mrs. De Witt on the occasion of their daughter's wedding, and on the following Tuesday, November 11th, the Episcopal residence at 1612 Prairie avenue was thrown open by Bishop and Mrs. Anderson for the debut of their daughter, Miss Gladys Anderson. The sad news of the death of Mrs. Anderson's sister in Canada came only on the morning of the 11th, too late for the recall of any invitations to the reception, so the hundreds of guests, from all parts of the city, were welcomed by the Bishop and his daughter, Mrs. Anderson having taken the first train for Canada. That same evening the members of the finance committee of St. Edmund's, Chicago, tendered a very successful reception to their new rector, the Rev. H. B. Gwyn. The "Clerica," the social club consisting of the wives of the clergy, held one of the largest monthly meetings of its recent history on November 11th, at the apartment of Mrs. John Henry Hopkins in Hyde Park, she and Mrs. J. J. Steffens being the hostesses of the luncheon. The Church Club dinner at the Auditorium, on Thursday evening, November 13th, was attended by some three hundred guests, the ladies being invited as well as the members of the club. The theme was "Convention Echoes," and the speakers were Bishop Anderson, the Rev. Dr. J. S. Stone, and Mrs. Frederick Greeley. This was the annual meeting of the club, and the officers for the year were elected. The Woman's Auxiliary of Emmanuel Church, La Grange, entertained the neighboring branches of the Auxiliary on Wednesday, November 12th, the theme being the Triennial meeting in New York.

Some Social Affairs

Several of the larger choirs of the diocese have volunteered to help the new Chicago Civic Music Association by providing Sunday afternoon programmes of music at free concerts in strategically located public centres. St. Peter's choir, Chicago, is among these, and gave a programme on a recent Sunday afternoon, under the direction of Mr. Hyde, organist and choirmaster.

Much interest has been taken from the outset in the new "Service-Forum" at Grace Church and parish house, Chicago, on Sunday evenings. The newspapers have given ample notice of the enterprise, and the attendance has been good.

One of the Chicago clergy has written to the Chicago *Record-Herald* a letter of appreciation for its daily accounts of the General Convention, he having compared them with those published in the other Chicago papers, and having found them to have been the fullest and most accurate published in Chicago.

TRIENNIAL OF THE DAUGHTERS OF THE KING

DURING the sessions of General Convention there was held at St. Agnes' Chapel, New York, October 14th to 17th, the triennial convention of the Daughters of the King. The organization, now in the twenty-eighth year of its existence, includes in its membership hundreds of earnest, devout, loyal Churchwomen, anxious for the spread of Christ's Kingdom among women and the strengthening of the spiritual side of parish life. It is the complement of the Brotherhood of St. Andrew, that magnificent organization for men which has proved itself of so great value in deepening the spiritual life of its members and spreading Christ's Kingdom among men. Its rules of daily prayer for the Order and for the spread of Christ's Kingdom among women, and of service, in the effort of each member to bring other women within hearing of the gospel of Christ in the services of the Church, are practically identical with those of the men's organization. Its corporate Communion on the third Sunday of each month is a help and inspiration to many members. Its badge, the silver Greek cross fleury, with its motto *"Magnanimiter Crucem Sustine,"* "Bear Well the Cross with Great-Souled Faith," and the initials of the watchword of the Order, "For His Sake," is worn constantly by its members, not as a mere ornament, but as reminder of their duty as loyal Daughters of the King. Its spiritual character does not attract large numbers to its membership, yet it is none the less a living, growing, and valuable feeder to true Church life.

This Order held its triennial Convention in New York October 14th to 17th. To it came delegates from a large proportion of the dioceses and missionary districts of the Church in this country. There were women of wealth and leisure; there were women whose garb showed that they had consecrated themselves to the Deaconess' life; there were business women, clergymen's wives, and women from rural parishes; all alike wearing the silver cross of the Order, and all interested in its objects and work. All were women to whom the Church and her services were intensely dear, and who desired nothing so much as her advancement in spiritual power and prosperity. At the mass meeting for women in the Cathedral of St. John the Divine on Tuesday evening, with which the Convention opened, no one who looked about him at the earnest, thoughful faces of the audience could have doubted all this.

Though Bishop Greer was detained from the meeting by his manifold duties as host of the General Convention, representing his diocese, he sent to the Daughters his cordial greetings and bade them God speed in their deliberations. There were quiet hours, in the Cathedral chapel, from 3 to 5 in the afternoon, conducted by Bishop Rhinelander as a prelude to the evening service. Dean Grosvenor welcomed the Daughters in behalf of Bishop Greer. The charge to the members of the Order was given by the Rev. Howard C. Robbins, of the Church of the Incarnation, and the sermon was preached by Bishop Woodcock, of Kentucky. Both emphasized the spiritual nature of the Order and the significance of its watchword, "For His Sake," in all phases of life. The Bishop, in his sermon, warned his hearers against pettiness in different ways; petty selfishness, petty gossip, and those things which belittle and drag down instead of enlarging and uplifting womanly character.

The corporate Communion the next morning, at 7:30, in beautiful St. Agnes' chapel, was well attended and was a fitting prelude to the work of the day. At 9:30 some 200 or more women were assembled, of whom nearly one-half were accredited delegates. There were women from California, from Colorado, from Southern Florida, from the Middle West, from New England, from all over the country. The address of welcome, by Mrs. Joseph S. Wood, president of the New York local assembly, was bright, cordial, and well expressed. After the brief opening service the convention proceeded to the consideration of various business matters. There were amendments to the constitution to be discussed, which took up much of the time of the two days, so that a special session had to be held on Friday morning to complete the work. But before such discussion, interesting reports were given of the work of the Order in the different dioceses.

These reports showed the work of the Daughters for the spiritual side of Church life to be varied and important, as well as their work in caring for Church vestments and furniture; providing flowers for the Altar; visiting the sick and the poor; making garments and other articles for hospitals and similar institutions; forming auxiliary choirs for weekday and Lenten services; assisting as teachers of the younger children in the Sunday schools—in short, in all departments of Church work not for money raising purposes; for while the members may, as individuals, or as members of other Church organizations, assist in fairs, suppers, and similar entertainments, they may not do this as an Order. One Junior chapter had formed a preparatory chapter among girls too young for admission even to the Juniors, teaching them about the Church, the use of the Prayer Book, and similar matters, as a preparation for membership later on. This brought out the story of a children's society, for baptized girls of from 8 to 14 years of age, called the Children of the King, formed by a Daughter for the same preparatory purpose, whose rules were for prayer night and morning, regular attendance at Church and Sunday school, so far as possible, and the bringing in of others who should come, and the effort to be always "kind, obedient, reverent, and truthful, as baptized children should"; a society which proved very helpful in the parish in which it was formed.

Throughout the convention, in the intervals of business discussion, there was a constant interchange of experiences among the delegates and members, no one waiting for formal introductions but all striving to get and to give information that should be valuable to their home chapters. An earnest sermon was preached in St. Agnes' Church on Wednesday evening by Bishop Murray of Maryland on the text: "Be ye also perfect, as your Father in Heaven is perfect." The Bishop spoke earnestly of the perfection to which the Daughters should strive to attain; the perfection which characterized their great Exemplar in thought, word, and deed. Thursday morning there was another early corporate Communion, which was also largely attended by the delegates. This day, too, was devoted to business. On both days a pause was made at the noon hour when prayers for missions were offered by clergymen present.

It was not until Friday morning that the final business was transacted, the council elected, and the officers chosen for the coming year. But whether or not the legislation of the convention was entirely satisfactory to all, every one who attended must have gone home with a new sense of consecration to the work of the Order, a new determination to pray and work more earnestly, and a realization of the mighty force of a holy purpose.

Bishop Greer's Address

THE General Convention has come and gone. We are so near to it that we need not recall it, and for the same reason we cannot fully and finally review it. In one sense it has made its record and the record stands. In another and truer sense, its record is yet to be made. For that, we shall have to wait until it has been pragmatically tested. It must be judged by its fruits, and the time of harvest is not yet. But this much at least we can at present say. It was a thoughtful convention, of high purpose, with strong men in it, having strong convictions; and while its discussions at times were animated and heated, with perhaps more heat than light, it was characterized on the whole by ability and fairness, with very little appeal to prejudice and passion. And to us in this diocese it ought to be, and is I am sure, a source of satisfaction that we have been the host of such a notable body, and that the provision made for its comfort, while not unworthy of it as our honored guest, was not perhaps unworthy of us as its privileged host. For this we are indebted to the various committees to whom was entrusted the task, and that not an easy one, of making all the needed preparations for it; and I desire here to acknowledge in unqualified terms my personal obligation to them for their invaluable assistance.

I also wish to express for you and myself our grateful appreciation of the thoughtful and liberal kindness of the two eminent laymen connected with this diocese in causing to be erected at their own expense this noble and beautiful building, where the House of Deputies met, and we are meeting now. For a quarter of a century they represented this diocese in General Convention, and it was their wish to signalize that fact by giving to the diocese which had thus honored them this beautiful Synod House, to be used first as a meeting place for the General Convention, and thereafter for our own diocesan uses; not only to provide a fit and suitable building in which to hold from year to year our own diocesan councils, but also to help to make our great diocesan Church an energizing force in the common and secular life of the diocese and the city. It is a matter not only of great regret but of a real and great sorrow that we cannot thank them in person for their gracious and generous gift.

And now, having said this much about the General Convention in relation to the diocese, and leaving it for the future to pass a final judgment upon the value of its work, I pass on to speak of another but kindred subject, namely, the opportunity which this age presents to the Christian Church for spreading and advancing the Kingdom of Jesus Christ.

There are those who speak of the present age as an unreligious age or a non-religious age; and in one sense that is true. It is non-religious, as an age which does not have definite and positive religious faiths and convictions. And yet, while that is true, is it not also true that both the thought and conduct of the age are religiously inclined, with a trend, not consciously, perhaps, but unconsciously, working in that direction? Is it not true that the best thought of the age, and its most distinctive and influential thought, is not now expressed as fifty years ago it was, or thirty years ago, in materialistic terms, but something rather very like spiritualistic terms? Is it not true that the materialistic hypotheses which were once, and not long ago, so confidently employed for the solution of all our problems, while solving many problems and clearing many mysteries and giving to us much in the way of ordered knowledge, are now seen and felt to be not absolute and final but simply experimenetal or empirical expedients, which have started more problems and more difficult than those which they have solved, explaining some mysteries by others which are greater which have not been explained and apparently cannot be? In an address delivered by the late Lord Kelvin upon a recent occasion, he is reported to have said: "One single word comprises the result of all that I have done towards the furthering of science during fifty-five years. This word is Failure. I know not one iota more today about electric or magnetic power; how ether, electricity, and weighable matter stand to one another, or what chemical affinity it, than I did when I delivered my first lecture." These are the words, as the writer says who quotes them, of an honest and truthful man, and who as we all know, was one of the foremost scientific thinkers of the age. Failure! What a confession it is, this *modern* agnosticism; not of the ignorance of the human mind in the glimmering dawn of its infancy, but in the strength and vigor and brilliance of its maturity, exploring the heights and the depths, and not banishing mystery and not diminishing mystery, but coming more and more into the awareness of it; deepening the mystery, and with a tendency towards either the pessimism which paralyses human life or the secularism which makes it desperate and reckless, and from both of which it can be saved, if it is to be saved at all, only by some self-revealing and quickening Word of God which God Himself shall speak. Not credulity, not superstition, not undisciplined emotionalism, but the most enlightened thought to-day is preparing the way for the coming of The Word, of God made Flesh; is preparing the way for the coming of the Incarnate Jesus Christ. For Jesus Christ comes to a people, a generation, or an age, as to an indvidual, only when the need of Him begins to be strongly felt.

And now let us look at the present age with reference to its conduct.

Matthew Arnold has somewhere said something like this: After a person has made himself fairly comfortable in life, and begins to ask, what he shall do next, he then begins to perceive that there are other satisfactions in life as great as, or greater than, those which meet and minister to his material needs and pleasures or his material ambitions. What is true of the individual is also true, and equally true, of society at large. Hence it is we find in this prosperous age a growing disposition towards, or a growing searching after, some other kind of life, larger, finer, better, more permanent and real than physical pursuit or physical gratification. I do not mean to say of course that this is universally true. It is not. We cannot generalise about modern society; but simply that it is one of its characteristic features. There are other features of it, or other tendencies in it, not so good and noble, especially in some of its plutocratic sections, whose emancipation from the necessity of physical toil has had the effect not to enlarge but to limit their horizon, and to give not a greater spiritual freedom to them but simply that greater and degrading license which is the travesty of freedom, and which in its abandonment and self-indulgent merriment is sometimes grotesque, and sometimes gross, and sometimes both gross and grotesque. These however are but moribund excrescences, the social instinct gone to a wanton waste or scum, on the surface of modern life, and which, if not altogether negligible quantities, are not at least in the truest sense representative of it.

There is another force energizing in the present age, which, as I have said, is working out towards some other kind of life more permanent and appealing, with more reality in it. It is what is commonly called a life of social service, the service of mankind, and which in many forms and methods of expression is so conspicuous in it, so characteristic of it. But here the question comes, What is this social service force in our modern life? What is the deeper meaning or implication of it? What is the force behind it, working in and through it, and what is it working towards? Or, to put it in simpler and plainer speech, why are people moved to-day, what is it that impels them to give their thought and time, their energy and strength, their sacrificial toil, to the service of mankind, the poor, the weak, the needy, the ignorant and the oppressed and the lot of the little child? What is it that impels them, that prompts and inspires them, men and women, young and old, the students in our colleges and the graduates from our colleges, to enter upon this work, this social service work? Is it simply the working or the welling up within them, vaguely, blindly, they know not how or why or whence, of some humanitarian and altruistic impulse, to minister to human happiness, human need and lack, and the lifting or the easing of heavy human burdens? Or is it simply the working of some new and strong economic impulse, to give, to add, or to restore to our civilization for its economic enrichment some otherwise unimproved or wasted and neglected economic values? Doubtless it is all this. But is it not also something else and better? Does it not proceed from something like a growing subconscious conviction that the true and normal "human self lies elsewhere" than in itself? Does it not proceed from what someone has called a "spiritual imperative" working below the threshold, or some great and strong and some compelling force "on the road," to use Bergson's phrase, on the road to the life of the spirit, and all feeling more or less some tremendous push; not having reached it yet, but groping, stumbling, feeling its way, and on the road towards it? Is it not, in other words, this spirit of human service, so obvious and evident and so widespread in our modern life, is it not the spirit of Jesus Christ, stirring, moving, working, in the hearts and lives of the people, and on the road—not having found Him yet, but on the road to Christ? This, as I interpret it, and when I try to go beneath its surface signs and forms, is the drift and trend of the present time and age.

The task therefore of the Christian Church, or rather its opportunity, its hopeful opportunity, is to help it to find in Jesus Christ, first, its Spiritual Fulfilment. It does not yet recognize or call itself Christian, and in the highest sense of the term it is not Christian, because it is not associated with God, does not have the sense, does not have the power of fellowship with God. It is man's work for man, working by himself with his own unaided efforts and building up man's kingdom in the world, instead of the work of God for man, working in and through man, and building up God's Kingdom in the world. It sees God perhaps, or sees Him as a Perhaps, energizing in Nature, but not in human nature. It shuts Him out of human life as though it were a sphere of energy and action separated from Him. While the heavens declare His glory, and the firmament shows His handiwork, and the stars in their courses reflect and reveal Him and are obedient to Him, yet what is done in human life on this particular star, however great and good and serviceable it may be, does but show the glory and handiwork of man. What therefore is needed is to bring or to show God and man to-

gether, and so to give to the work of man among and for his fellowmen God's fulfilling touch. And what is that but to say that now is the accepted time for the Christian Church to teach, preach, and present to the people of this age, God manifest in the Flesh, the Incarnate Jesus Christ, who, though made originally in the form of God, thought it not a thing to be grasped at to be equal with God, but emptied Himself and took upon Him the form of a servant, and Who, in that spirit of service to mankind, humbled Himself even unto death—the spirit of human service finding in Jesus Christ its Spiritual Fulfilment, and—finding in Jesus Christ its Spiritual Perspective?

This disposition to serve and minister to human life is, as I have said, a characteristic feature of the present age. But its service is for the most part a material service, giving or imparting material relief in the midst of hard conditions, or giving release from them by changing those conditions, and trying thus to give in every possible way to all the people a chance, a better and freer chance. Yes, but a chance for what? Is it simply a chance to get some larger physical gain in life, some larger value in it, of profit or of pleasure? If so, then what reason have we for thinking that when the "Have-nots" shall have become the "Haves" they will be any better or live in any worthier way than some of the present "Haves"? How often, as a matter of fact, have we seen it work so; when some particular person, in some particular trade, calling, or vocation, starting from the bottom has worked his way to the top, or has somehow reached the top? Is he not often just as hard and selfish, inconsiderate and cruel, yes and more so, than those whom he had faulted and criticised and censured when he was himself working down at the bottom of some industrial scale?

Something like this upon a larger scale will be the practical working of much of the social service work of the present time and age, as long as it continues to work exclusively or chiefly upon material lines and with material aims, and what it needs to correct it, or rightly to direct it, is some more spiritual aim, some more spiritual vision, some spiritual perspective, in which to make men see more clearly and more truly what human values are and how and in what way they should be related and balanced and compared; in which to make them see and feel that a man's real life does not consist in the abundance of the things which he possesses, whether he actually have those things, or whether, at present without them, he is simply trying to get them. And what is this but to say again, that what it needs to supplement its present useful work and to help to carry it out on best and truest lines and to its best results in society at large, is Jesus Christ? Finding in Jesus Christ its spiritual fulfilment, finding in Jesus Christ its spiritual perspective; and finding in Jesus Christ its spiritual victory note.

Great and good is the work which the social service of the present age is doing, the greatest difficulty in its way is not environment, but *sin*. I need not here be told, for of course I know as everybody knows, that environment is so often contributory to sin, or is so often a factor in the development of sin; and that when some twelve or twenty persons, men, women, and children, are living or huddled together in a few darkened rooms, as you and I have seen them, they cannot live pure and decent lives, and that the environment must be changed. Yes, we all know that; and yet our ultimate aim in this and every case should be to release and set them free, not merely from the slavery of their environment but from the degrading curse and slavery of sin. But is it that, that the social service work of the present age is always aiming at? Is there not a disposition to look upon sin as simply or chiefly as a mistake, to be of course if possible avoided, and yet a more or less inevitable mistake? So it was regarded by the ancient Greeks, whose word for sins ἁμαρτιαι a recent critic has interpreted to mean simply "bad shots," "which were bound to happen, and when they happened were best soon forgotten, because it was useless to spend thought and remorse on simply bad shots." And the Greek moral standard in this respect at least seems to be coming back into our modern life. Yet it is sin which more than anything else hinders and blocks the path of human growth and progress; and that social service is lacking, fundamentally lacking, which does not try to remove this hindrance to its work, which does not try to save and deliver men from sin, and in this manner give their true freedom to them.

And who can do this? Who has done it as Jesus Christ has done it? That is a question which I need not argue with you nor with anybody—whatever his theological belief, or whether without any theological belief—who will see and note and study with impartial mind for the past two thousand years what, as a matter of fact, Jesus Christ has done. "In the roll-call of Fame," says an English essayist, "there are names like Alexander, Caesar, Charlemagne, Napoleon; there are names like Plato, Kant, Newton and Darwin, Dante and Goethe, and on the history and the mind of our race each of them has left great and enduring marks and their influence still abides. But which of them has done a work, has left an influence or a name, like the village Carpenter, unlettered and unarmed, who dreamed that God would redeem the world through Him, and died to make the dream come true! Still quoting the essayist's words, let me recall the scene: "There stood a Prisoner before the High Priest's throne, wounded, buffeted, His cause discredited, friends disillusionized and dispersed. Himself awaiting death in ignominy and torture. 'Art *Thou* the Christ?' 'I am,' replied the Prisoner. 'Blasphemey,' pronounced the priest. And history has judged between them."

Yes, history has judged, and more and more through the centuries the dream has been coming true, and Jesus Christ, like no one else, has been redeeming the world and doing a social service work by saving men from sin.

The task, therefore, of the Christian Church to-day, nay more, its opportunity, its hopeful opportunity, is to help the best thought and conduct of the age to find in Jesus Christ its spiritual fulfilment, its spiritual perspective, and its spiritual victory note. Has the late General Convention furthered the performance of this task? In its legislative measures, in its various resolutions, in its canonical provisions, its enactments, and amendments—not perhaps very much. But in the earnest spirit and purpose which it showed, in the enthusiasm of its crowded meetings gathered and rallied from the ends of the earth, in which one could feel the beating and the throbbing of a common Christian heart, ready, desirous, and resolved as God should give it wisdom and help it to see the way, to gather into one all His scattered flock from the ends of the earth, and to give and devote itself to the service of Jesus Christ, it has accomplished more and in a more important and more effective way than what the bare outline of its record shows, or what at the present time we can say or see.

PHILADELPHIA CHURCH DEDICATED

(*Continued from page* 120.)

mission work of the Church may be developed by closer contact with the workers in the field. The appointed speaker for the day was the Rt. Rev. Logan H. Roots, D.D., of the diocese of Hankow, China. Bishop Roots, in a very pleasing way, presented his work. He emphasized the unanimity of all shades of thought in his field. He said that he welcomed men of different types of Churchmanship, because he believed from experience that each helped the other. He said that the field was ripe for a large number of workers from the United States, and wished that the money to send the men could be found. After he closed his address, Bishop Rhinelander called upon Bishop Beecher to speak. He happily introduced him as one of our own Divinity School men of whom we are proud. Bishop Beecher spoke briefly about the similarity of the problems found in all the missionary fields. This meeting was a profitable one, and the series promises good things for the future.

A Correction

In referring last week to St. Elisabeth's parish, it was incorrectly stated that the Rev. C. Thacher Pfeiffer was in charge during the absence of the rector from illness. The parish is in charge of the curate, the Rev. W. P. Harrison, and Mr. Pfeiffer is temporarily attached to the staff as an additional assistant.

A PRAYER

In Thy temple, Lord most high,
Low I bow, and humbly cry,
"In Thy mercy, all divine,
Pity, Lord, this heart of mine."

Lord, I have no thanks to give
That I unlike others live;
Kneeling low, I meekly pray,
"Make me, Lord, to be as they."

Make me with a kindred heart
In their joys to have a part;
Give me, Lord, to know their pain,
That my life be not in vain.

Lord, if this be not Thy will,
In compassion Thou mayest still
Let me say in patience then,
"I am not as other men."

SOPHIA STANSFIELD.

THE VOYAGER

Should you embark upon the mighty main
That rolls its iterant surges up the sand,
And leave behind the fair and friendly land
Until, howe'er your searching eyes might strain
Naught met your vision save the great gray plain,
Still would you feel some calm and kindly strand
Awaited your adventure, kissed by bland
Breezes, and blessed by sun and dew and rain!

So when your bark upon the unknown sea
At last puts out, life's stress and striving o'er,
A voyage that seems so perilous and far,
In the great ocean of Eternity,
Lo, you will feel there waits some welcoming shore
If you have Faith for shining avatar!

CLINTON SCOLLARD.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

FOR BETTER POLLING PLACES

A WHOLESOME movement for more decent and more adequate polling places is being put forward in many places. At a time when the city hall, the court house, the public libraries, and the schools, as well as other public buildings, are being made more attractive and effective, and when the recreation of the citizens is receiving a larger share of public attention, the polling places—the "altars of citizenship," as many have called them—should be located in more appropriate buildings. In all too many communities they are located in the dingy places of the precinct, all too often in the saloons. In an address before the Los Angeles city club, Mayor Lissner, a prominent member of the National Municipal League, said: "Voters in Los Angeles know how difficult it is to find their polling places at elections, and how poorly the polling places are located, usually in barns, garages, vacant stores, tents, and places of that kind. The inconvenience and inappropriateness of the polling place has had a great deal to do with the small proportion of registered voters who come to the polls in this city."

There are 110 schools in Los Angeles. Mr. Lissner suggested that on each school ground, where it can be arranged, a small election booth or building be put up in a convenient location and left there. "Such structures, I am reliably informed," he said, "could be erected in large quantities at a cost of about $200 each. It does not need much calculation to show that if we can save a hundred dollars a year on each polling place on rent, cartage, and other items of that kind, each one of those places would pay for itself in the course of two or three years. Parks, playgrounds, other public buildings, and almost every sort of public property could be used for this same purpose. There are now 230 precincts in Los Angeles, in every one of which a polling place like I have described could be placed, at an expense of not to exceed $50,000, and we would save that whole amount on expense incurred under the present system inside of two or three years. In other words, the investment would pay from 30 to 50 per cent.

"This plan is especially appropriate now that we have given the women the right to vote. The environment of our elections should be very much better than they were when men alone voted."

The plan was tried at the succeeding election in Los Angeles, and has been followed since to the satisfaction of the voting public. In Milwaukee the question was put up to the school principals, and as they were unanimously favorable, the school-houses there have been used. In an election in June 1911, every school-house in Salt Lake City was used, as it was vacation time. School-houses have likewise been used in Grand Rapids, Mich., Madison, Wis., and Worcester, Mass. Movements to the same end have been inaugurated in a number of other cities, including New York, Chicago, and Denver.

SOCIAL SERVICE IN THE Y. M. C. A.

A health league, now in its third year, has averaged over 4,000 members. A monthly bulletin is issued on health topics. Through these means young men are enlisted in health service, and films and slides are furnished to them for health campaigns. "Health-days," clean-up campaigns, and other forms of health service, have also been promoted.

A unique swimming campaign has been originated and promoted in which local associations throw open their natatoriums to the public, and provide free swimming lessons. From 30,000 to 50,000 individuals have been taught to swim during the past three years and fully 150,000 were given lessons. As a result, schools have made swimming compulsory. Bathing beaches have requested the association to teach swimming, and their instructors have been trained in the system. Several thousand individuals have taken the association's life-saving tests.

A special expert has been placed upon the study of rural health and recreation, and has promoted health surveys, taught teachers of rural schools how to promote play; a play manual has been written for rural teachers; health institutes held, and play picnics promoted. The rural clergy likewise have been given instruction in ways and means bearing upon health promotion.

The association has completely revised its scheme for the administration of athletics, which is completely revolutionizing the direction of athletic activities, and placing strong and representative leaders in charge. The value of athletics as a factor for developing social ethics is being emphasized. A handbook contains the new methods in detail.

At least six physical directors have been sent to foreign fields, where they are introducing the principles and methods of physical education with most remarkable results, especially in the Philippines, India, China, and South America.

GATHERING DATA ON TUBERCULOSIS SITUATION

The social service commission of the missionary district of Western Colorado has prepared a questionnaire on the subject of the prevalence of tuberculosis, and the care of tuberculous patients in the various communities on the western slope. Its reasons for so doing are as follows: Colorado is well known as a resort for sufferers from tuberculosis. The commission feels that it cannot be of better service than by examining the conditions in the various communities, for the purpose of learning, first, if the community's climate is such as to make it a desirable resort for tuberculosis patients. If this is the case, it wants to know if the seeker after health may obtain the proper care and attention suitable to his trouble in the community to which he comes. If the locality is not favorable to tuberculosis sufferers, either by reason of unfavorable climatic conditions, lack of suitable care and accommodation, or a spirit of hostility to their presence, these facts should be made known to the public. The commission hopes to publish its findings in some form available for reference by those likely to be interested. This movement has the endorsement of the Bishop.

THE NEIGHBORHOOD WORK of Christ Church parish in Philadelphia has developed so rapidly in the past year that the accommodations of the new Neighborhood House have already proven insufficient. The boys' club is carried on three nights a week; the basket-ball team has already accumulated a number of trophies; and the noon-day luncheon and rest room is taxed to its capacity. The work is in charge of Dr. Washburn's assistant, F. M. Wetherill, who has finished a post-graduate course in sociology at both Columbia and Pennsylvania. The parish is readjusting the several groups of workers to present-day conditions. For instance, the Dorcas Society is now judiciously helping to clothe certain children. The Female Episcopal Benevolent Society (a name that is reminiscent of good old times) is in closer coöperation with other relief workers and the staff of workers generally has been enlarged and toned up. A parish reception a few weeks ago was attended by 300 people.

IT MAY SEEM ridiculous to talk about fashions in public health laws, but Dr. Frederic Green, of the American Medical Association, writing in the *Survey*, alleges that careful observation will confirm the fact that legislative efforts are prone to run in certain grooves at certain times. Two years ago, he said, every legislature that met was considering bills for the abolition of the common drinking cups and roller towels. "This year the styles have changed. Bills for sterilization of criminals, the regulation of marriage, and the medical inspection of schools have been the most generally considered, and this regardless of the peculiar characteristics and needs of the particular state. For instance, in a western state, with a sparse and scattered population, a few large towns, a single peniten-

tiary, an insane asylum with few inmates, and no public health organization worth mentioning, the legislature considered a bill for the sterilization of criminals, not because of present need for such a law, but to keep in line with other states."

WHAT SHALL we do with the newsboys? For instance, in Philadelphia alone there are 4,000. Heretofore they have been allowed to run the city streets and peddle their wares entirely without control or regulation. We have the truly appalling spectacle of baby newsboys and little chaps of eight or ten, away from all home influence, learning truancy, vice, and crime by work on the street at every hour of the day or night. There should be at least a twelve-year age limit, no night work, and a system of regulations through a newsboy badge. Child labor bodies are working for supervision of street trading by local officers under the schools.

THERE IS a Roman Catholic social center in Treviglo which comprises a theater, library, and concert hall. Its doors are open every night, providing decent recreation and amusement for the members. A small savings bank collects deposits for the rent, which is due every six months. These deposits cannot be used for any other purpose. Among the women a penny savings bank was started and this money can be withdrawn at any time. The Roman Catholic unions and mutual aid societies have their headquarters at the club house.

MODERN SOCIOLOGISTS maintain that every person ought to be finger printed, as a finger print identifies an honest man as surely as it convicts a criminal. Involved in this suggestion is the maintenance of these records by the government. It is claimed that such records could be utilized in settling will cases and prove identification in the event of a man wrongly accused of crime. As one writer has put it, "Think what it would have meant if there had been finger prints when Buttercup and Pinafore mixed those babies up!"

OUT OF forty-one state legislatures in session during the season of 1913, laws dealing with tuberculosis were enacted in thirty states, while in thirty-four states consideration was given to bills dealing with the prevention of this disease. This is a summary of the legislative campaign of 1913, issued by the National Association for the Study and Prevention of Tuberculosis.

NEW YORK had its first Safety Day on April 4, in which the 10,000 teachers in the public schools read to the 850,000 pupils a lecture on safety, caution, the necessity of looking out for themselves and others all the time. The Board of Education, co-operating with the American Museum of Safety, made the plan possible. It is to be an annual feature of the school curriculum.

"EMPLOYERS' WELFARE WORK" is the title of a pamphlet just issued by the Bureau of Labor Statistics, Washington. It describes the welfare work actually carried on in a very considerable number of manufacturing and mercantile establishments. It is very well worth the study of all who are interested in this form of social activity.

PLANS ARE ON FOOT to make the hospital started by the Church at McAlester, Okla., the centre of social work for the outlying population round about. At Chelsea, in the same diocese (Eastern Oklahoma), the parish house has been thrown open as a kind of neighborhood house and a place for the farmers' wives to meet on Saturday afternoons when in town.

"IN NEGOTIATIONS between striking employes and employers to adjust their differences, the workers have the legal right to insist on their union being recognized." So decided Judge Loring of the Supreme Court of Massachusetts. This is the first time that the issue has been passed on by the courts.

THE OCTOBER NUMBER of the *Annals* deals with the negro problem in all of its various phases. (Published by the American Academy of Political and Social Science.)

MEMPHIS has a baby hospital which is supported by the bachelors of that city and the associated charities.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE LAY VOTE IN GENERAL CONVENTION

To the Editor of The Living Church:

I HAVE to confess that on a recent occasion, being notified of the monthly dinner of our clerical club, I was half an hour late; but I do not think that lapse was sufficient to give me the title "the late Dr. Egar," which your correspondent, the Rev. Mr. Burnett, applied to me in his communication to your valued paper of November 8th. But let that pass.

I think Mr. Burnett misses the point of your article in your issue of October 4th, on "The Coming General Convention," and of your quotation in it of something I wrote in 1897. Neither you in your article, nor I in mine, call the General Convention a "Church Council"; and therefore he seems to be the "illogical" party in the case. On this substitution of "Church Council" for "General Convention" lies his whole argument faulting you for what you did not say. Nobody disputes that according to the crystallized fixedness of mediaeval and modern Roman Canon Law, it is a legal *dictum* (or "legal fiction"—*vide "Maine's Ancient Law"*—accepted as *legally* true) that Councils of the Church are said to be composed of Bishops, or Bishops and clergy only; and it may be admitted, without impugning their veracity or honesty, that when "such men as Dr. Pusey, Canon Bright . . . and the canonist Van Espen," write about Councils *with that definition*, they can very easily prove their point by excluding from their list of Councils all "ecclesiastical legislative assemblies" which do not fall under that definition.

But when they come to deal with facts of history the case is different. There, as my article from which you quoted shows, besides "Councils composed of Bishops only," there have been in past ages numerous "ecclesiastical legislative assemblies," whose authority in dealing with the affairs of the Church has been undisputed, which have had laymen as "constituent members," and which, under the name of "Conventions" and (in one instance cited) of "General Convention," have furnished valid precedents, not only for the title of our ecclesiastical legislature, but for its composition as composed of Bishops, clergy, and laity.

You are entirely right, therefore, in saying that "in its essential character General Convention largely reproduces the pre-Reformation legislative bodies of the Church of England"; you might have gone further and said "of the Churches of Western Europe."

So far is it from being true that "no precedent can be found in Catholic Christendom until it was set by us that laymen should be admitted as constituent members of a Church Council," and that "the precedent thus set is 'radically wrong' and is 'an innovation upon the rules which the inspired Apostles left with the Church,'" that our great Hooker, in the eighth book of his immortal work, *Of the Laws of Ecclesiastical Polity*, boldly challenges the validity of any canon of any synod, provincial, national, or general, which has not been confirmed by the lay element. His words are:

> "Wherefore, of those which in this point attribute most to the clergy, I would demand what evidence there is, which way it may clearly be showed, that in ancient kingdoms, Christian, any canon devised by the clergy alone in their synods, whether provincial, national, or general, hath by mere force of their agreement taken place as a law, making all men constrainable to be obedient thereto, without any other approbation from the King before or afterwards required in that behalf?"

Hooker, writing in exposition and defence of the polity of the national Church of which he himself was a member, here mentions the King as the chief representative and depository of the power of the laity. But this right of the King he derives from the common consent; his primary contention being that laws binding on the whole must be enacted by the whole. To this effect is the following:

> "Which laws being made amongst us, are not by any of us so to be taken or interpreted, as if they did receive their force from power which the prince doth communicate unto the parliament, or to any other court under him, but from power which the whole body of this realm being naturally possessed with, hath by free and deliberate assent derived unto him that ruleth over them, so far forth as has been declared. So that our laws made concerning religion do take originally their essence from the power of the whole Realm and Church of England, than which nothing can be more consonant unto the law of nature and the will of our Lord Jesus Christ."

So he derives the power of Parliament, and of Convocation itself, the one the representative body of the laity, and the other of

the clergy, from the same principle of the necessity of the whole body to make laws for the whole:

"The parliament of England together with the convocation annexed thereunto, is that whereupon the very essence of all government within this Kingdom doth depend; it is even the body of the whole realm; it consisteth of the King, and of all that within the land are subject unto him; for they all are there present, either in person [the lords spiritual and temporal], or by such as they voluntarily have derived their very personal right unto [the commons]. The parliament is a court not so merely temporal as if it might meddle with nothing but only leather and wool."

Hooker's meaning in this last sentence is that the parliament has not only temporal but spiritual authority; it is—or was in Hooker's day—as you say in effect if not in the exact phrase, in your article to which Mr. Burnett takes exception—the third house of the Holy Synod of the Church of England, composed, like our General Convention, of Bishops, clergy, and laity.

In all this Hooker has been considering the case of a community where every member of the nation is a member also of the Church, which was the state of England at that time. In the short quotation that follows he deals with the condition in which we are placed, where Church and nation are not co-inclusive, and upholds the right of which we have availed ourselves of organizing our American Church so as to gain the support of all orders in the Church to those laws which are to govern the whole, in that way which may seem best to us:

"They that received the law of Christ were for a long time people scattered in sundry kingdoms, Christianity not exempting them from the laws they had been subject unto, saving only in such cases as those laws did enjoin that which the law of Christ forbade. Hereupon grew their manifold persecutions throughout all places where they lived. As oft as it thus came to pass, there was no possibility that the emperors and kings under whom they lived should meddle any whit at all with making laws for the Church. From Christ therefore, having received power, who doubteth but, as they did, so they might, bind themselves to such orders as seemed fittest for their maintenance of their religion, without the leave of high or low in the commonwealth; forasmuch as in religion it was divided utterly from them, and they from it?"

Which is just what our General Convention did, when, using the liberty with which Christ hath made us free, it appointed that the laity should have the same rights in the convention that the other orders have; and so should perform, by their direct vote, the same functions in the Church which the lay power had exercised, in various ways and by methods suited to their conditions, for twelve hundred years and more in the conventions, of some of which I gave brief account in the article from which you quoted.

You were perfectly right, then, in saying that "those who assume our General Convention to be something novel in ecclesiastical history, except merely in its adaptation to a free Church in a free State, have forgotten their history"; or, as you might have added, "never knew it"—and that "the American system of legislating for the Church in General Convention resembles much more closely the early English system than does the present system of the Church of England itself." On the principle which Hooker lays at the base of his exposition of *Ecclesiastical Polity*, the General Convention without laymen would have no authority to govern the Church, and none of its enactments—no constitution, no canons, no Book of Common Prayer—would have any validity. John H. Egar.

644 Shepard avenue, Milwaukee, November 15, 1913.

To the Editor of The Living Church:

FR. BURNETT'S letter in your issue of November 8th, which you entitled "The General Convention," states the Catholic position respecting Church administration very clearly indeed. "That authority to make ecclesiastical laws has been (Fr. Burnett says 'is') lodged in the Bishops of God's Church, and in them only," and "that from all of these (priests, deacons, religious, and laymen—in the order named) expressions of opinion have been sometimes (mostly when the exigencies of the situation compelled) sought and consultative votes received"—is a true statement of ancient and universal practice.

But it is obvious that the practice does not obtain now.

But also, so far as I can see, there are only two obstacles in the way of the restoration of this practice: (1) The teaching of Jesus Christ; and, (2) The genius and spirit of the American people.

Philadelphia, November 11, 1913. Charles Lewis Biggs.

"GOOD BYE": ITS REAL MEANING

To the Editor of The Living Church:

PLEASE allow me the use of your columns, that I may call attention to a very common, but nevertheless very mistaken, idea as to the meaning of the words "Good bye." These two common words are derived from the Saxon words "Gott be," which, in English, mean "God be with you." A husband, father, or other person is going away from his wife, children, or friends, for a day, a week, or for a longer period, and he says, in effect, I am going away from you, but "God be with you." This is my prayer for you, and God is just the Friend you need, to bless, preserve, and keep you. My place will be filled. I put you under the protection and care of the Almighty.

But people, by hundreds, read a meaning into the words which they do not contain. They infer that they mean or imply a final separation, as if we said, I leave you forever, or something akin to that. But I maintain that there is no such meaning in the words themselves, but simply the loving wish, "God be with you."

True, the circumstances of their use, in the case of the dying, imply a long separation, but the words may just as properly be used when the separation is only for a brief period.

Now look at a few lines from a poem—not without merit—which appeared recently in your columns, with this expressive prayer and benediction ringing in our ears. It is under the caption "To an Old Pen," and the lines are:

"But once—how can I tell it so?
You wrote the saddest words I know,
You traced 'Good-by' across the page,
And left to me its bitter wage."

Hundreds use the words with that same meaning read into them. So the writer of the lines is not singular in this. But my contention is, that such a meaning is erroneous, and not contained in the words "Good bye." Here is another case in which the *Vox populi* is not a safe guide. Keep the true meaning in mind, and then ask, Is "Good bye"—God be with you—"the saddest word I ever knew"? And why should such a prayer and benediction leave to any one "its bitter wage"? Is there anything "bitter" or unpleasant about the expression "God be with you"?

Surely it is time to lift this grand old Christian expression up out of a mistaken use, and give the words their true meaning and beautiful significance. Then, when we say "Good bye," in parting with our friends for a longer or a shorter time, the benediction will leave with them a sweet fragrance, a memory of an expressed wish that God may be with them, as their Friend and Protector, to shield them from all harm and keep them from all evil.

P. S.—*Bishop Seymour on the words "Good Bye."* Immediately after the tragic death of President McKinley, in September 1901, the late Bishop Seymour issued a Pastoral Letter to his clergy, in which he gave suggestions for memorial services. In that letter he spoke of the President's last words, "Good bye," "Good bye, all," as his "National Benediction." The following is an extract from that Pastoral:

"We say, 'Good bye'—dear old Saxon words which have gone forth millions of times from quivering lips at the parting of friends through the ages past, but never have they been said with deeper feeling than from dear McKinley to the nation; and, in response from us to him who has been snatched from us by death in cruel form.

"Yes, 'Good bye,' God be with you, dear McKinley, for evermore, and may He be with us as you have prayed that He might be, when your life was fast ebbing, and the voice was low and trembling in the last agony, and strength was left but for a few words, 'God be with you.' We need God's presence as a nation, as a Church (I am addressing primarily my own flock), and as individuals. We need the recognition of that Presence.

"We have the Presence—God is with us—but we rush madly on, and fail to see Him. He is far above, out of our sight. Let us echo President McKinley's prayer for him and for ourselves. May God be with him and with us, now and for evermore. 'Good bye, all,' is the loving, pathetic utterance which binds McKinley to the nation's heart, and the nation's heart to him forever."

Danville, Ill., November 10, 1913. Andrew Gray.

A COMMUNICANT IN GENERAL AND A POTENTIAL ONE IN PARTICULAR

To the Editor of The Living Church:

REFERRING to "Report on Registration of Communicants," page 49, of The Living Church of November 8th, to my mind such a thing as "a potential communicant" invites the question: "When is a communicant not a communicant?" and insures the reply: "When he or she is a 'potential communicant.'" While potential implies potency or strength, the Joint Committee infers rather the reverse by defining "a potential communicant" as one who can, but does not, communicate oftener than triennially. Are such persons the strong, "potential" communicants? Are they not, usually, the reverse—the spiritually weak ones? These, the committee says, "should not be reported for statistical purposes." Even allowing that would be right, would simply saying that they "should not be reported" prevent them from being so reported? I doubt it.

On practical grounds, at least, I think a communicant should be reported as such, and for "statistical" as well as for any other "purposes." If not a communicant, of course he or she should neither be reported nor considered a communicant in any respect.

I wish it was definitely and authoritatively defined—and so plain that he who runs may read—just what or who is a communicant in general, and of a parish in particular.

Philadelphia, Nov. 12, 1913. Wm. Stanton Macomb.

NEWMAN'S AND GLADSTONE'S PRAYERS

To the Editor of The Living Church:

MAY I, for the benefit of the public, express through your columns my thanks to the Rev. Dr. Wolcott, and the Rev. J. H. W. Fortescue-Cole, for the information concerning Newman's and Gladstone's prayers.

According to Dr. Wolcott, Newman's prayer is to be found at the close of his sermon, "Wisdom and Innocence," in the volume, *Sermons on Subjects of the* Day, page 293, Layman's edition.

Many years ago a gentleman, familiar with the facts in the case, wrote me that "Gladstone's Prayer" was not written by Gladstone. This statement is corroborated by Mr. Fortescue-Cole, as follows:

> "In the year 1897, I think it was, a young clergyman died in England at the beginning of his ministry, who seemed to have possessed a gentle and beautiful character, and after his death his friends found among his papers the MS. of the enclosed prayer. They sent it to the *Church Times* of London, with a request that it might be published, and also with permission to anyone to copy it who desired to do so. I remember a clergyman in Boston, I think, doing so. I had it printed also. Potts & Co. of New York, I believe, published it in copyright, and about that time it began to be called 'Gladstone's Prayer' for no known reason excepting that about that time Mr. Gladstone died. But his language was sombre, sonorous, splendid. He could not possibly have written such simple, direct English as this. It is not 'Gladstone's Prayer.' At the time I wrote a letter, which was published, to THE LIVING CHURCH, with the information that I am now happy to give you." WILLIAM C. POPE.

GOD'S YES AND NO

To the Editor of The Living Church:

THERE is a Yes and No in God's dealings with men, a truth and a counter truth, so that valid arguments are constantly found on both sides of a question.

The House of Deputies at the General Convention passed a resolution requiring a two-thirds vote to make a change in the Prayer Book. The effect on the convention was like that which followed the command—Peace, be still. The Church throughout the nation rejoiced.

The resolution went to the House of Bishops, but did not return until it came back with the message that it had been presented in that House "too late for action." The secretary whose business it was to convey the message was distressed. He need not have been. The occurrence was God's No in the upper house to His Yes in the lower.

In 1883 a report was made by the committee on Revision of the Prayer Book three-quarters of an inch thick, which was discussed for nine years, and until it was all rejected, except about three pages—without any two-thirds resolution. WILLIAM C. POPE.

HELP ASKED FOR EDINBURGH CATHEDRAL

To the Editor of The Living Church:

WILL you grant me the hospitality of your columns to appeal to my fellow Churchmen in the United States for help in completing our Cathedral at Edinburgh? I do so on the ground of our need, and of the ties that bind American and Scottish Churches together. The sum required, $60,000, is not a large one for the average diocese, and would be raised by our sister Church of England without difficulty; but as your readers will know, we are a small body, only now recovering from the disastrous effects of the Penal Laws of the eighteenth century, and therefore even for such a sum as this need to appeal for outside help. There are many Churchmen to whom Edinburgh and our Cathedral have brought refreshment in holiday times, and I should feel very grateful if they were willing to share in our labours. Subscriptions may be sent directly to me, or to William C. Rives, M.D., 1702 Rhode Island avenue, Washington, D. C., and will be thankfully acknowledged.

We have already raised about half the sum required in spite of the pressing claims of our diocesan and other needs.

Yours faithfully,

GEORGE, *Bishop of Edinburgh.*

1 Eglinton Crescent, Edinburgh, September 22, 1913.

THE POWER to keep one's head and heart through the hardships and tragedies of life is, less than we suppose, an unworldly power. It belongs in the same class with the good sense which training gives to those who are able to command circumstances which bring confusion to the untrained. A moving van brings a load of furniture, and it is piled up in what seems inextricable mixture. People stumble over things intended for comfort. Nothing is in its place, and everything is in another place. But, when order is brought out of chaos by the person who knows where things belong, we realize what it is that works the magic. It is the knowing where things belong. So far as we can put things in their place we gain freedom and peace. The great blessing of a religion is that it risks faith useful to this end. Believing in God is the confidence that what is baffling to us is quite manageable by Him.—*Christian Register.*

LITERARY

HISTORY

The Cambridge Medieval History. Vol. I., The Christian Roman Empire and the Foundation of the Teutonic Kingdoms; Vol. II., The Rise of the Saracens and the Foundation of the Western Empire. New York: The Macmillan Co. Price $5.00 per volume.

It is impossible to write a medieval history without giving a full treatment of the history of the medieval Church. That fact makes the *Cambridge Medieval History* a work of peculiar interest to Churchmen. It is to extend to eight volumes, and when completed will be without doubt the most comprehensive and scientific treatment of the history of the Middle Ages in any language. And the fact that its editors, Professor H. M. Gwatkin and Professor J. P. Whitney, are priests of the Church of England, assures us that the history of the Church will have fair as well as thorough treatment. Of this, indeed, the two volumes before us give convincing proof.

This review can only suggest in the briefest way some of the important things which these volumes contain for those who are interested in the history of the medieval Church. The first chapter of the first volume takes us back for the beginning of the Middle Ages to "Constantine and his City." This chapter is written by Prof. Gwatkin, who also writes the chapter on Arianism. Chapter VI by Mr. C. H. Turner on "The Organization of the Church" has been already widely commented on. It presents the whole subject of the ministry in the early Church in a fresh and illuminating way, and is certainly one of the most valuable contributions to this much discussed topic which has been made in recent years. Among Mr. Turner's many interesting suggestions is one that Jerome's statement that the Alexandrian Church was Presbyterian in the earliest period is to be traced back to Arian controversialists and has no basis in fact. The history of the Teutonic migration is treated by Dr. Peisker of Graz, and other specialists, chiefly Continental scholars, in a more thorough way than it has ever before been done in English. Dr. Haverfield is of course the one man of all others to write on "Roman Britain." Dom Butler writes on "Monasticism," Mr. Lethaby on "Early Christian Art," and Professor Vinogradoff on "Social and Economic Conditions of the Roman Empire in the Fourth Century." In the second volume the editors have had the same success as in the first in inducing the very best men to write on the great variety of subjects dealt with in its twenty-two chapters. Professor Diehl writes on Justinian and Dr. Roby on Roman Law. The Franks, the Visigoths, and the Lombards are treated by Continental specialists. Archdeacon Hutton writes an excellent sketch of Gregory the Great. The Moslem conquests are treated in an interesting way by several brilliant scholars. The Rev. F. E. Warren writes on "The Conversion of the Kelts" and Professor Whitney on "The Conversion of the Teutons." We are glad to note that the editors secured a competent American scholar, Professor Burr of Cornell, for a chapter on the Franks, though it is unfortunate that Professor Burr should have made his contribution in blank verse. Professor Vinogradoff writes on the "Origins of Feudalism," and Dr. Foakes-Jackson contributes the last chapter on "The Papacy to Charles the Great." In the style of the printing and binding these volumes resemble the well-known *Cambridge Modern History.* As in that work there are full bibliographies to each chapter, and each volume has what the *Modern History* did not have, a series of a dozen or more carefully prepared maps. All serious historical students will look forward with interest to the appearance of the succeeding volumes of this invaluable work.

W. P. LADD.

Expressing Religion in Social Service is the title of the report of the initial year's work of the Commission on Social Service of the Inter-Church Federation of Philadelphia. It is a striking document and social service workers generally will find it interesting. Copies of it can be had of the secretary of the Federation, Mr. William B. Patterson, The Empire Building, Philadelphia. It is interesting to note that of the fifty-five members of the Commission, sixteen are well known Churchmen, headed by the Bishop of the diocese.

THE TRANSFORMING POWER of Christianity is evidenced in the following statement made by Bishop Morrison in one of the joint sessions of the recent General Convention: "The instinct of revenge is one of the fundamental impulses of the Indian. But there is one power which can change even that. The Bishop told how the fourteenth of June is the great holiday of the Ojibways, and is the time he chooses for his visitation. This year many Sioux were present to join in the annual reunion. One of the Ojibway native priests administered the chalice to Sioux who in years past had killed his father; they had told him how bravely his father had died in battle against them. But peace and brotherly affection had brought them together by the Blood of the Cross."

Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

THE great Triennial is over. The women who were there are thinking of its many features constantly, jealously guarding themselves against forgetting any one of its thousand things to be remembered. When one says a thing is "great," it may mean many things. It may mean mere size, which is always impressive, or it may mean splendid or unusual, but when the writer calls this Triennial meeting of the whole Church "great," she intends it to mean great in thought, and great in thoughtfulness. Great in thought, because of the minds that gave of their own greatness to make this Convention memorable, and great in thoughtfulness, because every detailed line, branch, and interest in any way rooted in the Church, was presented to the people in the most educative manner possible.

Until one has spent a long evening with the Church papers, this thorough, convenient, comprehensive exposition of the Church's current industries, does not show in its fine entirety. We think of it in delightful dribs, but we may read of it as a finished whole. The active thoughtfulness which has made a study, for three years, of the best way to educate the visiting Churchwoman, will bear fruit, not only for another three years, but for all time. And those who went from one vital thing to another, who heard, and saw, and participated, have confronting them the very incumbent and serious obligation of giving to other Churchwomen the inspiration they themselves received.

The conscientious delegate or officer should plan to use as a treasury for weeks to come, those golden days when her notebook was her constant companion. In the Woman's Auxiliary, we do not think that even "China" should be allowed to cut short information about the Triennial. Amplifying her notebooks with information from the Church papers, and searching her memory and the memories of her friends as well, for the delightful small things that escape one in the rush of note-taking, the delegate should bring before her society, not only once but many times through the winter, the happenings of the Triennial. Each of its features should be explained as carefully as possible. And one thing which merits especial explanation and description is the business *modus operandi*. While the Auxiliary's business sessions are few, it is very helpful to know of what this business consists, and how it is conducted. Every branch needs to know how every meeting of the Triennial bears on the individual interests of each branch.

And thus the business, the conferences, the noon-day missionary meeting, the Quiet Hours, the committee meetings, the class work, the exhibits—all of these features should be placed before the Woman's Auxiliary and the other societies as well. In this way, the thoughtfulness of which we were the beneficiaries, will be handed on to those who will gladly catch our enthusiasm, if we try as assiduously as the great theme deserves.

ONE CAN scarcely blame secular papers and correspondents for making mistakes in their write-ups of affairs of the Church. There is certainly a lot to know, and to remember, and many of us never find out exactly the right way to do it until too late to utilize our knowledge. But it has been amusing to read a letter lately sent out by a noted press-woman who writes convincingly on the suffrage question. In her anxiety to find grist for her newspaper mill, she has seized on a harmless little incident of one of the meetings in New York, and has held us, the Woman's Auxiliary women, up to the world as an abused lot. She tells with indignation of how one woman arose and offered a resolution that henceforth one of "the eight members of the Board of Missions be a woman"! How, instead of intelligently discussing this burning question, a wave of laughter swept over the hall. Further on, her indignation getting hotter, she says that "the worst thing about it was that those women never felt humiliated at all but that after making the magnificent offering of over $300,000, these women were content to go to work planning ways to make more money for these men to spend, and could not have one-eighth representation on the Board of Missions." The women of the Church surely don't want to be held up to the world as objects of pity, for really they are very representative in affairs. They vote in parish meetings, they frequently represent their parishes in diocesan councils, and sometimes they are members of vestries. Beside all this, Miss Emery has a large influence in the Board of Missions, and despite the note of indignation in the letter quoted, it is impossible for the Woman's Auxiliary to feel aggrieved. What the delegate did say was not concerning the Board of Missions at all, but about the House of Deputies, resolving that henceforth an effort be made to have one of the four lay deputies a woman. Being satisfied with the existing order of things, the other women good-naturedly laughed it off without any discussion. It was then that another woman said, "I fear if we don't lay that on the table, the General Convention will lay us under the table."

And so this little bit of facetia has placed us in the eyes of the world as oppressed females, only valuable for our money-earning powers. All that we can do to meet the situation, is not to get it into our heads that we are what this correspondent declares us to be.

THE upper and lower branches of the Woman's Auxiliary of New Jersey have held regular meetings lately, the former on November 5th, at St. John's Church, Somerville, the Rev. Clarence E. Sylvester, rector, and the latter on October 29th, in St. Mary's Church, Burlington, the Rev. James F. Olmsted, rector. Both meetings were presided over by the president, Mrs. Arthur S. Phelps of Bound Brook. Addresses were made at both by the Archdeacon, and encouraging reports were heard from all heads of departments. The appeals of Dr. Teusler and Miss Ely at the meetings in New York were presented, and St. Luke's Hospital, Tokyo, and St. Mary's School, Shanghai, bid fair to be benefited thereby. At Somerville, an address was made by Miss Sarah Reid of Shanghai, on Chinese educational work. The Rev. William Cabell Brown, Bishop-elect of Cuba, spoke on the growth of the Church in Brazil. At Burlington, the Rev. W. H. Allen of Waynesville, N. C., offered a plea for the mountaineers and Indians in the district of the Waynesville Associate Mission. Bishop Scadding spoke of conditions in Oregon, where, it is known, he is working under very great difficulties to build upon the foundations laid by Bishop Morris. A pleasant feature was the news that the united offering of the Auxiliary of New Jersey amounted to $6,472.02. As a matter of important local interest, Archdeacon Shepherd told of the mental, moral, and physical needs of the people in the pine regions of the state and appealed to the women of the Church to help the rector of Trinity Church, Vincentown, who is secretary of the social service commission of the diocese, in his efforts of these people. Each of these meetings was attended by more than one hundred women.

A NUMBER of years since, when the Church began to take an aggressive step in the matter of divorce and remarriage, the Auxiliary of Indianapolis addressed a request to the Bishop of the diocese, asking that the obsolete custom of publishing the marriage banns be revived in the diocese. The reply to this was that it was not a subject to be taken up at an annual council, but rather one of individual privilege. But it was a point in which the Auxiliary was deeply interested, and anxious to see made experimental. A great pleasure it was, therefore, to meet the Rev. Harry Musson of the Church of the Advent, Louisville, Ky., and to hear from his lips the fact that he had restored this ancient usage, and, furthermore, that it is a popular revival. Mr. Musson felt that this publishing added much to the solemnity of the ceremony, increasing its importance in the eyes of the world, and also of the wedded pair. He is watching the results with much earnestness, and has the hope that marriages thus solemnly heralded will stand the test of time. The Prayer Book states that "the laws respecting Matri-

mony being different in the several states, every Minister is left to the direction of those laws, in everything that regards the civil contract of the parties." The banns, then, are not a necessity where there is a license, which, of course, there is in every legal marriage. But as an open announcement of the great and solemn step of matrimony, the publishing of the banns prepares for the event itself an atmosphere of solemn importance. If the young women of the Church would but request this usage, it might easily be restored to its former place.

DURING the summer it has been our pleasure to forward to the obliging rector of Trinity Church, Clarksville, Ky., the Rev. R. H. Peters, a number of requests for copies of the attractive Auxiliary programme prepared by his Auxiliary for the current year. China will be studied this year as never before. The vagueness of the information concerning this land, which some authority has predicted will be the greatest of nations when it shall have become Christian, has vanished before the overwhelming tide of detailed information which is being supplied. Social and physical details are being studied, and in course of time, we dare say, some enthusiasts may attack the language as a necessity of present culture. From St. Paul's parish, New Albany, Ind., comes a good Woman's Auxiliary programme on China. It is less full than some others, but offers possibilities of being workable. A few of the meetings will be given to four short papers bearing on Chinese phases of life. The opening meeting has a paper by the faithful president, Miss Bowman, on "China's Attitude to the World." A joint meeting with the auxiliaries of Louisville and Jeffersonville, in which the Juniors are included, is a feature of the year, also the Epiphany meeting which this parish has observed for many years.

THE FORTY-SECOND annual report of the Woman's Auxiliary has just been sent out from the Church Missions House. Despite its few pages, it is rich in stirring facts. The Junior report is the most helpful that has yet been sent out, serving almost as a complete guide to Junior officers. Some of the offerings of the Auxiliary—all branches—for the past year are as follows: Specials, $62,777.33; boxes, $166,426.90; total, $427,795.81. This, of course, does not include the recent United Offering.

A STORY OF THE TOWN

By P. G. MELBOURNE

ROMANCES wrapt in a city's turmoil, deeds of sacrifice and vicarious suffering, little chapters of experience of people who present Christ-like compassion to fellow-beings, are not all told in books, but with wonderful language stand written in living characters along the by-paths of the Christian's walk of life. Frequent attempts are made by one and another of us to go careering down this busy avenue of the world chasing phantoms, which recalls the case of a young man by name Nicholas (for present purposes) who arrived some several years ago in a large city a little "green" and to some extent friendless. He had, however, secured lodgings and employment, and then set out to look for a church. He was not a Churchman but he remembered once visiting in a Northern town and his cousin, a vain young lady, saying, "Now you must be an Episcopalian up here, and for mercy's sake don't tell anybody what you really are." So on the strength of that, Nicholas, in beginning life anew in a strange place, resolved to go to an Episcopal church; in pursuance of which he visited around until he finally decided on a certain large church in a growing part of town. Here he was cordially welcomed by Brotherhood men, and the director himself walked home with him and extended every invitation to him. The result was that Nicholas became a stand-by. He was soon afterwards confirmed.

The joy that flowed to him made him eager for work, and merely being on the hospitality committee welcoming strangers at services did not half satisfy the burning at his heart. One day the director of the chapter received a letter from a distance, written by a certain rector who has since been elevated to a highly honored post (which goes to show how mistakes are sometimes made by the truly great), stating that a young man formerly of his church had recently married a Romanist and had moved away, being now located in our city and in our parish. He requested that as the young man's mother was grieved about the matter, we make an effort to keep him in the Church. So Nicholas was most naturally taken aside and told to visit the young man in question and try to bring him around.

Several days elapsed and early one evening Nicholas called at the director's home. He was shown into the room, and as looked up he was thunderstruck to see the expression of Nicholas' face.

"What in the world's the matter?" he exclaimed.

"Much obliged to you for sending me to see Mr.——." He stammered a little and his face took on a more awful grimace.

"Why—what?"

"I went, and—I saw him."

"And how did you come out?"

"Quicker than I went in. I expected to be kicked out. That's the last time I'll ever try to come between man and wife."

It is needless to give details; many of us have had somewhat similar experiences before we learned how vain and foolish it is to try to do such service in that haphazard way. It requires plotting and praying far ahead of any attempt actually to lay hold of the ultimate object. There must be a comprehensive plan studied out with thoroughness, in order to accomplish anything that will abide. There is a new field opened out now in which very earnest men and women may do marvellous works. It is in the Society of the Holy Name, whose object is to minister to the needs of fatherless children and widows; the desolate and oppressed. Its foundations are laid broad and deep and firm, and the work has been successfully going forward during the past year. It offers a singularly fine opportunity for those of many talents, and likewise a training for those who lack facility. If wisely undertaken it would rebuild and reorganize struggling little guilds and associations, the leader of each being made an assistant secretary of the parent society, appointed to his own parish, or town, or village, as seen desirable. The financial side of the question would prove most advantageous, because each member would lay aside a certain sum, monthly, to be forwarded in the aggregate to the secretary at headquarters. Then for the furtherance of the work, each chapter would draw what was needed, some drawing more and others less than they had contributed; in this way the strong would uphold the weak, and all would throb with high pulse. The campaign would, of course, be without ostentation or confusion; the members linking themselves together and deftly drawing the bands of compassion around those whom they single out for their ministrations, individuals as well as families. Personal touch, interchange of ideas, comparing of notes, prayer—these the instruments for the work.

It is fervently desired that many will think seriously upon this subject. The president of the society is the Rev. Alan Pressley Wilson, 1635 Edmonson avenue, Baltimore, Md. Communications relative to membership, whether it be with a chapter or individual and separate, should be addressed to the secretary, Mr. P. G. Melbourne, Hyattsville, Maryland.

FAITH

"*The faith which is by Him*" (Acts 3: 16).

Give me no Faith that I must take
To secret cell to gloat upon;
In darkness dwelling for the sake
Of some dear gilded dead icon.

I want no Trust that I must heap
Worn antiquated armor on;
I want Belief that aye will leap
To-day's fresh uniform to don.

Give me a Faith all brave and bright,
That dare meet Science face to face,
Dares in new wisdom's clear, white light
Gird on its cincture, win the race.

Such Faith the Man of Progress gave
Fit for His day, fresh for each fight;
A Faith whose banners proudly wave
Still far beyond man's lengthening sight.

MARTHA YOUNG.

THE FIRST industrial school in the world was founded in Hawaii by American missionaries many years ago. From these mission schools have gone out the men who effected the Chinese revolution, as well as political and social leaders in China, Korea, Japan, and the Philippines. While the population of the Islands has increased twenty-five per cent., the Church's communicant list has increased 400 per cent.

Church Kalendar

✠

Nov. 1—All Saints' Day.
" 2—Twenty-fourth Sunday after Trinity.
" 9—Twenty-fifth Sunday after Trinity.
" 16—Twenty-sixth Sunday after Trinity.
" 23—Sunday next before Advent.
" 30—First Sunday in Advent.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

Alaska

Rt. Rev. P. T. Rowe, D.D.
Rev. Hudson Stuck, D.D.
Miss Adda Knox (in Department V).
Mr. C. W. Williams (in Department V).

Brazil

Rt. Rev. L. L. Kinsolving, D.D.
Rev. W. C. Brown, D.D.

Hankow

Dr. Mary V. Glenton.

Idaho

Rt. Rev. J. B. Funsten, D.D.

Kyoto

Rt. Rev. H. St. George Tucker, D.D.
Rev. I. H. Correll, D.D.

Mexico

Rev. William Watson.

Philippine Islands

Rev. E. A. Sibley (in Department V).

Tokyo

Rt. Rev. John McKim, D.D.
Rev. P. C. Daito.
Rev. J. Hubard Lloyd.

Western Colorado

Rt. Rev. B. Brewster, D.D.

Wuhu

Rt. Rev. D. T. Huntington, D.D.

Personal Mention

The Rev. B. R. Allabough, general missionary of the mid-western deaf mute mission, is in a hospital in Pittsburgh, having had to submit to an operation, the second for the year. The operation, while painful, was not a dangerous one, and the physicians promise him dismissal in three weeks.

The Rev. M. H. Birckhead, curate of the Pro-Cathedral of the Nativity, South Bethlehem, Pa., has resigned because of ill health. The Rev. Brayton Byron, assistant at Christ Church, Rochester, will succeed him.

The Rev. Kenneth A. Bray has been elected rector of St. Peter's Church, Geneva, N. Y. For four years he has been in charge of the Bronx Church House.

The Rev. Brayton Byron, curate of Christ Church, Rochester, N. Y., has resigned to become assistant at the Pro-Cathedral of the Nativity in South Bethlehem, Pa., chaplain of Lehigh University, and priest in charge of St. Joseph's mission. He expects to enter upon his new work the first of the year.

The Rev. W. E. Glanville of Sycamore, Ill., supplied for the Rev. Dr. Ryan at St. Paul's Church, Duluth, Minn., while the latter was at the General Convention.

The Rev. Charles L. Gomph has resigned the rectorship of Trinity Church, Bridgeport, Conn., to become rector of Grace Church, Newark, N. J.

The address of the Rev. A. G. Grinnan has been changed from West Falls Church, Va., to Falls Church, Va.

The Rev. George C. Groves, rector of Trinity Church, Utica, N. Y., has accepted a call to the rectorship of St. Stephen's Church, Port Washington, L. I., and will begin his new duties on the First Sunday in Advent.

The Rev. L. B. Hastings, rector of St. Alban's School for Boys, Knoxville, diocese of Quincy, has, upon request of the vestry of Grace Church, Galesburg, been appointed by the Bishop priest in charge, in addition to his duties at St. Alban's.

The address of the Rev. J. S. B. Hodges, D.D., for the coming winter is 103 West Monument street, Baltimore.

The Rev. H. Leach Hoover has accepted the rectorship of St. Jude's Church, Monroe City, Mo., and entered upon his duties November 1st. Mr. Hoover had previously been priest in charge of St. John's Church, Springfield, Ill., and also secretary of the diocese of Springfield.

The address of the Rev. John Howard Lever has been changed from Pascoag, R. I., to 5874 Von Versen avenue, St. Louis, Mo.

The Rev. Francis K. Little, of the staff of the Cathedral of St. John the Divine, New York City, has been elected rector of the Church of the Messiah, Rhinebeck, N. Y., and will take charge December 1st.

The Rev. R. W. Magoun has resigned the charge of Trinity Church, Woburn, and All Saints' mission, Stoneham, Mass., and has accepted the appointment of priest in charge of St. Luke's Church, Fair Haven, Vt. He will also be in charge of St. James' Church, Hydeville, and St. Mark's Church, Castleton.

The Rev. W. H. Mitchell has resigned his work in Butte, Mont., and is now located in Kennewick, Wash., and all mail should be addressed there.

The Rev. George Alexander Perry, Jr., priest in charge of the Church of the Redeemer, Watertown, N. Y., has resigned his cure to accept an election to the rectorship of Trinity Church, Watervliet, N. Y. He entered upon his duties November 15th.

The Rev. Harry E. Robbins, rector of St. James' Church, West Hartford, Conn., has been made financial secretary of the International and Industrial Peace Forum of New York. His office for trasacting the business of the society will be at the Vanderbilt Hotel, Thirty-fourth street and Park avenue, New York.

The Rev. Henry V. Saunders has accepted a call to Zion parish, Prince George county, Md. He is at present rector of Valley Lee parish, St. Mary's county, Md.

The Standing Committee of the diocese of Marquette has organized by electing the Rev. C. G. Ziegler of Ishpeming, president, and Mr. C. J. Shaddick of Ishpeming, secretary.

The Rev. D. F. Thompson, formerly rector at Moorhead, Minn., has been transferred to the work at Eveleth and Two Harbors.

The Rev. Edward R. Todd has accepted the rectorship of St. Luke's Church, Willmar, Minn., and began his duties on November 1st.

ORDINATIONS

Deacons

Ohio.—At Grace Church, Sandusky, on Wednesday, November 12th, Bishop Francis of Indianapolis ordained to the diaconate Mr. Rush Richard Sloane. The candidate was presented by the Rev. Edmund G. Mapes, rector of the parish, and the sermon was preached by Bishop Francis. There were present in the chancel besides the clergy named, Archdeacon Abbott, the Rev. Henry L. McClellan, the Rev. J. M. Forbes, the Rev. George A. Wieland, the Rev. Thomas Jenkins, the Rev. Herbert A. Wilson, of the diocese of Ohio, and the Rev. C. M. Field of Boston. Mr. Sloane was ordained in the parish in which his ancestors have worshipped for more than three-quarters of a century, both of his great-grandfathers having been vestrymen, and in which he himself was baptized and confirmed. He will go to All Saints' Cathedral, Indianapolis.

DEGREES CONFERRED

Hobart College.—S.T.D. upon the Rev. Thomas Benjamin Berry and the Rev. Hugh Latimer Burleson. D.C.L. upon the Rt. Rev. Lemuel Henry Wells, D.D.

DIED

Brewerton.—At Elizabeth, N. J., Sunday, November 2, 1913, Henry F. Brewerton, Lieutenant Colonel U. S. A.

"I know that my Redeemer liveth—in my flesh I shall see God."

Jewell.—At Fond du Lac, Wis., at the residence of her daughter, Mrs. C. A. Galloway, November 15, 1913, in her eighty-second year, Julia Adelaide Chapin Jewell, widow of the Rev. Frederick S. Jewell, D.D., and mother of the Rev. Frederick C. Jewell of Media, Pa. Burial from St. Paul's Cathedral, Tuesday morning, November 18th.

Lord all-pitying, Jesu blest.
Grant her Thine eternal rest. Amen.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices. $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

Positions Wanted—Clerical

PRIEST desires parish; daily Offices; where is a Boys' good Academy; dry climate. Has had most varied and successful experience; tactful, good mixer, strong Churchman. References supplied. Address "Malakite," care Living Church, Milwaukee, Wis.

MARRIED priest desires call to Catholic parish. Young, successful. "Graduate," care Living Church, Milwaukee, Wis.

YOUNG PRIEST, M.A., Loyal Churchman, desires a parish. References. Address "L." Living Church, Milwaukee, Wis.

Positions Offered—Miscellaneous

WANTED—Organist, unmarried man and Catholic. Must be competent to teach organ and voice. Services fully Catholic. Fine new organ, electrical action. Salary $50 a month with room and studio at church. Must reorganize and train boys and men's choir, and give all of time for present to choir work. Fine field in city for teaching voice and organ. Present organist F.G.O., who is more than doubling salary by teaching, is leaving because, having a large family, must devote so much time to teaching that he is unable to give sufficient time to choir work. Address "Unmarried Organist," care Living Church, Milwaukee, Wis.

WANTED—Young woman, well educated and refined, to teach and care for three children, nine, seven, and six years; mother's supervision. Country home near Philadelphia. Good home, good salary, and consideration for right person. Give references and salary desired when writing. Address "Home," care Living Church, Milwaukee, Wis.

Positions Wanted—Miscellaneous

YOUNG ENGLISHMAN desires position as Organist. Communicant. Late of Exeter Cathedral, England, and St. Stephen's Church, Washington, D. C. Can furnish excellent references. Address, J. Stoddart, care The Rector, 1313 Harvard street, N. W., Washington, D. C.

ORGANIST and choirmaster with many years experience desires change. Expert boy choir trainer. Recitalist. Communicant. Excellent testimonials from clergy and musicians. Address "Guild," care Living Church, Milwaukee, Wis.

CHURCHWOMAN wishes position as governess, companion, or teacher; mathematics, science, or grades. College graduate, one year's experience teaching. M. A. Ewer, Sodus, N. Y.

ORGANIST. Superior Choirmaster desires position. W. E. S., care Living Church, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS. Four important large contracts for Episcopal churches in a few months: Grace Cathedral, San Francisco; four-manual for St. James', Richmond, Va.; Chapel of Intercession, New York, and the most recent, a large four manual for St. Paul's, Brooklyn, with gallery and sanctuary organs separated, both playable from gallery console, and smaller organ with independent console. This is a very interesting tonal scheme. Literature on request. Austin Organ Co., Hartford, Conn.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. Edward Stubbs, St. Agnes' Chapel, 121 West Ninety-first street, New York.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. Walter E. Bentley, Kent street, Brooklyn, N. Y.

FLORENTINE CHRISTMAS CARDS and calendars from 5c up. Also little bronze catacombe lamps, carbons and other Italian Christmas gifts. M. Zara, 324 Hansberry st., Germantown, Pa.

ORGAN.—If you desire an organ for Church, school, or home, write to Hinners Organ Company, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

POST CARDS of Episcopal churches 5 cents each, 50 cents dozen; send stamp for list. M. L. CRANE, Roselle Park, N. J.

POST CARDS.—Views of Episcopal Churches throughout the country. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

INTERNATIONAL CHOIR EXCHANGE

CHURCHES supplied with FINE ORGANISTS. English Cathedral men to arrive or Candidates on the ground. Address 147 East 15th street, New York.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

CLERICAL REGISTRY, NEW YORK.

PARISH OPPORTUNITIES for Rectors and Assistants. For Terms, please write 147 East Fifteenth street, New York. VACANCIES ALWAYS.

CLERICAL OUTFITS

CLERICAL TAILORING.—Cassocks (Boy's from $2.50; Men's from $3). Surplices (Boy's from $1; Men's from $1.50). Suits and Clerical outfits. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London (and at Oxford) England.

CHILDREN'S FREE HOSPITAL

CHILDREN'S FREE HOSPITAL, Detroit, Mich., offers a two-and-one-half-year course for nurses. $6.00 a month allowed after probation period. Uniforms furnished by hospital. Graduates eligible for state registration. Apply to SUPERINTENDENT OF NURSES.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium, Roof Garden. Terms, $2.50 per week, including meals. Apply to the SISTER IN CHARGE.

NEW HOME FOR GIRLS

ST. ANNA'S Ralston, Morris county, N. J. A Home for wayward girls, sixteen years old and upwards, under the care of the Sisters of St. John Baptist. Address the SISTER IN CHARGE. Telephone 31 Mendham.

ACKNOWLEDGMENTS

THE LIVING CHURCH RELIEF FUND

Amount previously acknowledged.....	$2,580.35
Mrs. F. C. Saunders, Washington, N. C.	10.00
S. S. of St. Andrew's Church, Meriden, Conn.	15.00
A. B. C., New Market, N. J.	5.00
	$2,610.35

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., *President.*
GEORGE GORDON KING, *Treasurer.*

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 43 home Dioceses, in 23 domestic Missionary Districts, and in 10 foreign Missionary Districts.

$1,550,000 is needed to meet the appropriations this year.

Full particulars about the Church's Missions can be had from

THE SECRETARY,
THE SPIRIT OF MISSIONS—$1.00 a year.
281 Fourth Ave., New York.

NOTICES

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 960 Broad street, Newark, N. J.

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS, AND ORPHANS

Legal Title, "General Clergy Relief Fund." National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

Only two organizations provided for in the General Canons and legislation of the Church, namely, the Missionary Society and the General Clergy Relief Fund—the Work and the Workers.

669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

PUBLICATIONS

Feast of Lights: New Christmas Service of surpassing beauty and impressiveness. Liturgical and musical. Sample free. CHRIST CHURCH RECTORY, Meadville, Pa.

THE STUDY OF CHURCH HISTORY

We have many enquiries as to books for use in the study of Church History, both by individuals and classes. We are advising the following books to read, viz:

The Lineage of the American Catholic Church, by the late Bishop Grafton. 75 cents; by mail 85 cents. Illustrated.

How the Church was Reformed in England, by Gertrude Hollis. 60 cents; by mail 68 cents. This is just published, and is most excellent. Illustrated.

Everyman's History of the English Church, by the Rev. Percy Dearmer. Paper boards, 40 cents; cloth, gilt top, 80 cents. Postage 8 cents on either edition. Illustrated.

These books are suitable for adults and intelligent young people in their 'teens. The prices are all very reasonable, the style is very attractive, and will surely be read with interest by any one wishing information on the subject. It will dispel the "bogy" that "Henry VIII. founded the Church of England."

Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE COWLEY CAROL BOOK

The *Cowley Carol Book,* for Christmas, Easter, and Ascension-tide, contains 42 for Christmas, 20 for Easter, and 3 for Ascension. There are many of the carols translated by the Rev. J. M. Neale; also the carol "Good King Neucelas," the words of which were written by Dr. Neale. The book is rich in old favorites. Price 40 cents (by mail 45 cents) in paper cover, and in cloth cover 60 cents (65 cents by mail). THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]

LONGMANS, GREEN & CO. New York.

The Religious Instinct. By the Rev. Thomas J. Hardy, M.A., author of *The Gospel of Pain,* etc. Price $1.60 net; postpaid $1.70.

The Church in Rome in the First Century. An Examination of Various Controverted Questions relating to its History, Chronology, Literature and Traditions. Eight Lectures preached before the University of Oxford in the Year 1913, on the Foundation of the late Rev. John Bampton, M.A., Canon of Salisbury. By George Edmundson, M.A., Late Fellow and Tutor of Brasenose College, Vicar of St. Saviour, Upper Chelsea. Price $2.50 net; postpaid $2.62.

Vincent De Paul Priest and Philanthropist 1576-1660. By E. K. Sanders, author of *Angelique of Port Royal,* etc. With Eight Reproductions from Engravings in the Bibliotheque Nationale. Price $4.00 net; by mail $4.15.

The Layman's History of the Church of England. By G. R. Balleine, M.A., Vicar of St. James's, Bermondsey. With Illustrations. Price 50 cents net; by mail 58 cents.

Life and Letters of Mandell Creighton, D.D. Oxon. and Cam., Sometime Bishop of London, Hon. Fellow of Merton College, Oxford and Emmanuel College Cambridge; D.C.L., Oxford and Durham; LL.D., Glasgow and Harvard; Litt.D., of Dublin: Fellow of the Societa Romana di Storia Patria; member of the Massachusetts Historical Society and of the American Church History Society; Professor of Ancient Literature at the Royal Academy. Member of her Majesty's most Honourable Privy Council. By his Wife. Two Volumes in one. With frontispiece. Price $2.00 net; by mail $2.18.

The Pastoral Teaching of St. Paul. By H. L. Goudge, D.D., Canon of Ely and Principal of Ely Theological College. Price 90 cents net; by mail 94 cents.

A Point of View. By A. C. Bouquet, M.A., formerly Scholar of Trinity College, and Lady Kay Scholar of Jesus College, Cambridge. Price $1.25 net; by mail $1.33.

Via Veritatis. Notes for Daily Bible Reading. Edited by W. B. Trevelyan, M.A., Warden of Liddon House, and J. E. Dawson, M.A., Rector of Chislehurst. With a Preface on the Devotional Use of the Bible by Charles Gore, D.D., Bishop of Oxford. Price $2.00 net; by mail $2.15.

The Prayer Book in the Church. By the Rev. W. Hume Campbell, M.A., Principal of St. Christopher's College, Blackheath, S. E., author of *Lessons on the Apostles' Creed, Lessons on the Ten Commandments, Moral Education and the Sunday School.* [For Scholars over 13.] Price 50 cents net; by mail 53 cents.

The Old Testament Sunday Lessons. By Rev. A. B. Bater, M.A., Principal of the Lichfield and Southwell Diocesan Training College, Derby. [For Scholars 10-12.] Price 50 cents net; by mail 53 cents.

D. APPLETON & CO. New York.

All the Days of My Life: An Autobiography. The Red Leaves of a Human Heart. By Amelia E. Barr. Illustrated. Price $3.50 net; by mail $3.70.

Jungle Days. Being the Experiences of an American Woman Doctor in India. By Arley Munson, M.D. Price $2.50 net; by mail $2.70.

Behind the Dark Pines. By Martha Young. Illustrated by J. M. Conde. Price $1.50 net; by mail $1.62.

SHERMAN, FRENCH & CO. Boston.

The Trumpeters, and Other Poems including Arizona Verses. By Andrew Downing. Third Edition. Price $1.50 net.

Mary Eliza's Wonder-life. A story about the Make-Believe Things. By Mrs. Ozora S. Davis, author of "Hero Tales," etc. Price $1.00 net.

Mosaics of Truth in Nature. By Etta Merrick Graves. Price $1.00 net.

A Song of the Deep, and Other Verses. By A. S. Coats. Price $1.00 net.

A Key to Happiness. Compiled by Page Fellowes. Price $1.00 net.

E. P. DUTTON & CO. New York.

Tales of Two Bunnies. By Katharine Pyle. Price $1.00 net; by mail $1.10.

HOUGHTON MIFFLIN CO. Boston.

Our Common Road. By Agnes Edwards. Price $1.00 net; by mail $1.10.

CHARITIES PUBLICATION CO. New York.

Russell Sage Foundation. *Social Work in Hospitals.* A contribution to Progressive Medicine. By Ida M. Cannon, R.N., Head Worker, Social Service Department Massachusetts General Hospital. Price, postpaid $1.50.

PAMPHLETS

LONGMANS, GREEN & CO. New York.

English Church Manuals. Edited by the Rev. Dawson Walker, D.D., Professor of Biblical Exegesis, Durham University; the Rev. F. S. Guy Warman, D.D., Principal of St. Aidan's College, Birkenhead; the Rev. J. E. Watts-Ditchfield, M.A., Vicar of St. James the Less, Bethnal Green. *The Ten Commandments.* By the Rev. H. A. Wilson, M.A., Vicar of St. Peter's Nobiton, Kingston-on-Thames. Price 2 cents.

English Church Manuals. *Baptism.* By the Rev. H. G. Grey, M.A., Principal of Wycliffe Hall, Oxford. Price 2 cents.

English Church Manuals. *Prayer and the Lord's Prayer.* By the Rev. Harrington C. Lees, M.A., Vicar of Christ Church, Beckenham. Price 2 cents.

A. R. MOWBRAY & CO., Ltd. London:

Bible Meditations for every Day in the Year. October - November - December. By Gerard Sampson, Community of the Resurrection, Mirfield.

THE CHURCH AT WORK

INSTALLATION OF PRESIDENT OF HOBART COLLEGE

The Rev. Lyman Pierson Powell was formally installed thirteenth president of Hobart College, and its associated institution, William Smith College, on Friday, November 14th. The ceremonies began with Morning Prayer in Trinity Church at nine o'clock, which was said by the rector, the Rev. Charles M. Sills, D.D., the Rt. Rev. Lemuel Henry Wells, D.D., Missionary Bishop of Spokane, and the Rt. Rev. William D. Walker, D.D., LL.D., D.C.L., Bishop of Western New York.

Immediately after the service, the procession formed in line at the Demarest Library on the campus, and, in spite of the rain, marched to the opera house, where the installation was held. The procession was led by the Geneva city band, followed by the William Smith students in white dresses and sweaters. The alumnae of William Smith followed, and the alumni and students of Hobart occupied the next position, then came the faculty of both colleges, the trustees, Bishops, and delegates, to the number of 450. The representatives were all attired in academic gowns, and hoods, representing the different degrees, and the brilliant coloring added picturesqueness to the scene, and made it a spectacle long to be remembered.

The invocation was offered by the Rev. J. B. Hubbs, D.D., chaplain of the college. This was followed by the installation ceremony by the Rev. John Punnett Peters, D.D., acting for the chairman of the board of trustees. After declaring Mr. Powell president of Hobart College and William Smith College, Dr. Peters presented him with the college charter, symbolizing the birth certificate of the college, and thereby entrusting the life of the college into his hands, the seal, vesting him with the authority of the college, and a key, which he said was for two purposes. One was to lock the doors of the college against all evil influences, and the other was to unlock, for those connected with the college, new mansions in the palace of knowledge, and to lead them in the paths of progress.

President Powell responded in a few well chosen words, accepting the responsibility. Then followed the addresses of greeting, by President J. H. Finley, commissioner-elect of education, on behalf of the University of the State of New York; Talcott Williams, L.H.D., of the Pulitzer School of Journalism, Columbia University, on behalf of the American colleges and universities; President Marion Le Roy Burton of Smith College, on behalf of colleges for women; Dean William Pitt Durfee of Hobart, on behalf of the Hobart faculty; Harry Hall for the undergraduates of Hobart, and Miss Elinor Casterline for the student body of William Smith College.

Next in order was the calling of the roll of delegates, which was followed by the installation address of President Powell, who chose as his subject, "The True College"; pointing out that it must build up character, must be cultural, as well as Christian, and must have the coöperation of trustees, faculty, students, alumni, and friends, "never once forgetting that, 'except the Lord build the house, they labor in vain that build it.'"

Dr. Milton H. Turk, Dean of William Smith College, then presented the following ten candidates for honorary degrees, which were conferred by President Powell: John Huston Finley, LL.D.; Marion Le Roy Burton, LL.D.; Talcott Williams, LL.D.; Kerr Duncan MacMillan, S.T.D; Elizabeth Kimball Kendall, L.H.D.; John Nolen, Sc.D.; Thomas Benjamin Berry, S.T.D.; Hugh Latimer Burleson (in absentia), S.T.D.; the Rt. Rev. Lemuel Henry Wells, D.C.L.; Charles Harrison Frazier, Sc.D.

After singing the hymn, "O God, our help in ages past," the benediction was pronounced by the Bishop of the diocese. Special messages of regret were read from President Woodrow Wilson. William H. Taft. Dr. William T. Manning, Bishop Olmsted, former President Langdon C. Stewardson, and others.

A luncheon was tendered the academic guests, trustees, the faculty, and their wives, of both colleges, and the alumni. Covers were laid for 360. Mr. Harry A. Prince of New York acted as toastmaster. The Rt. Rev. William D. Walker, Bishop of Western New York, asked the blessing, while at the conclusion the benediction was pronuonced by the Rt. Rev. Ethelbert Talbot, Bishop of Bethlehem. At 4:30 o'clock a reception was held at Miller House of the William Smith College for the out-of-town guests, and in the evening a reception was given by President and Mrs. Powell in the president's house. They were assisted in receiving by the Bishop and Mrs. Walker. Saturday was given over to sight-seeing and games.

HOBART COLLEGE CAMPUS

REV. LYMAN P. POWELL, D.D.
Pres. of Hobart College

SUNDAY SCHOOL WORK IN THE THIRD DEPARTMENT

The fall meeting of the executive committee of the third department Sunday school convention was held at St. John's Church, Hagerstown, Md., November 5th and 6th, representatives of nine of the twelve dioceses of the department being present. Reports of the officers and standing committees were received, and of two special committees. Among the resolutions passed was one requesting the General Board of Religious Education to prepare a textbook which would contain all the material necessary for the first year's work of the Standard Training Course for Teachers; one recommending that a prayer for missions be offered in all Sunday schools each week, and that the matter of a missionary organization for boys, recommended by the committee on mission study in the Sunday school, be referred to the Board of Missions; one suggesting and recommending that in dioceses in which other arrangements have not already been made for the present year, the Advent offering of the Sunday schools be devoted to the furtherance of religious education; one recommending to the provincial synod that the Third Province be designated as the Province of Washington, and giving reasons for the name; and one recommending to the several dioceses that the required form of parochial report be changed, so as to include the data on Sunday schools, now incorporated in the report for the diocese of Bethlehem. It was resolved that the time had not yet come for

issuing an official periodical for the Sunday schools of the third department, but that the *American Church Sunday School Magazine* should be recommended, for the present, as a means of communication with the teachers of the department, and that the thanks of the executive committee should be extended to the editors of this magazine for courtesies extended in the past. The report of the committee on summer schools, the Rev. H. W. Diller, chairman, stated that there were 161 paid enrollments at the summer school held at Roanoke, Va., last summer; owing to an epidemic of sickness no summer school was held at Bethlehem, but during the summer of 1914 it is proposed to conduct three schools of this kind, one at Roanoke, one at Bethlehem, and one at the Cathedral Close at Washington. The report of the treasurer showed total receipts of $1,001.30 and a balance on hand, after payment of the salary of the field secretary and other expenses, of $46.88. A suggested canon on religious education was discussed, section by section, and, with some amendments, adopted for recommendation to the primary meeting of the provincial synod, to be held at Washington on February 18, 1914, and a committee, consisting of Canon De Vries, the Rev. H. W. Diller, and the Rev. W. Herbert Burk, was appointed to represent the interests of religious education at the synod.

In addition to the meeting of the executive committee, and under its auspices, a mass meeting was held on Wednesday evening, November 5th, in St. John's Church, the service being conducted by the rector, the Rev. J. Poyntz Tyler, Bishop-elect of North Dakota, and the music being furnished by the church choir. In the unavoidable absence of the Rt. Rev. John Gardner Murray, Bishop of Maryland, the Rev. Wm. C. Hicks, of Cumberland, introduced the speakers. Addresses were made on "The General Board of Religious Education: Its Relation to the Department and the Dioceses," by the Rev. L. N. Caley of Philadelphia; on "The Sunday School as a Factor in the Life of the Parish," by Mr. Robert E. Anderson of Richmond, Va., and on "The Trained Teacher," by the Rev. H. W. Diller of Pottsville, Pa. On Thursday morning there was a celebration of the Holy Communion, the Rev. S. U. Mitman being celebrant, assisted by the rector. At 10:30 o'clock a general conference was held, led by the Rev. Charles H. Holmead of Wilmington, Del., at which the Rev. W. L. De Vries, Ph.D., Educational Canon of the diocese of Washington, spoke on "The Organization of the Sunday School"; Miss Jane Milliken, in charge of teacher training in the diocese of Maryland, on "Business Methods in the Sunday School"; and the Rev. W. D. Morgan of Baltimore, on "The Worship of the Sunday School." At 2 o'clock a second conference was held, presided over by the Rev. Wm. C. Hicks, at which "The Grading of a Small Sunday School" was discussed by the Rev. S. U. Mitman, field secretary of the third department. "Lessons and Lesson Material Adapted to a Small School" was the subject treated by Miss Milliken. The Rev. C. S. Abbott, vicar of the Chapel of the Good Shepherd, Washington, told "How to Make the Most of Restricted Facilities," and Canon De Vries explained "How the Small Sunday School May Help the Parish." At both conferences, which were well attended by clergy and teachers of western Maryland, discussion was animated, and many questions were asked of the speakers.

The Rev. Dr. Mitman, since his appointment, on June 1, 1912, as salaried field secretary of the third department Sunday school convention, has traveled many miles in the interests of religious education, has preached many sermons on this subject, has delivered many addresses and conducted several institutes, and his correspondence with clergy, superintendents, and teachers has been a large one. It is evident that there is a widespread desire for leadership in religous education, and that there are splendid opportunities of "strengthening the stakes" by helping the Sunday schools of the department in this way.

REV. E. J. CRAFT GOES TO KANSAS CITY

AFTER MUCH thought of their especial needs, the vestry of St. George's Church, Kansas City, Mo., extended a call to the Rev. Ernest Judson Craft, rector of Christ Church, Bridgeport, Conn., to become rector of the parish. Mr. Craft has accepted and plans are being made for his reception in Kansas City early in December. The parish is looking forward to his advent with the greatest pleasure, and hopes to continue its development under his leadership. He has the reputation of being a speaker of exceptional ability and a lecturer, especially upon Shakespearean subjects. He also adds to these that quality which is so often lacking when a man is noted for his mental attainments, the pastoral quality. He is a man of fine presence, and has made a pleasing impression upon those who have met him.

REV. E. J. CRAFT

DELEGATES FORM ORGANIZATION

BEFORE THE close of the General Convention, the delegates from the missionary districts, who had held a number of meetings during the session, made their organization permanent, and elected a committee of seven to aid with their officers in protecting and furthering the interests of the missionary domain of the Church, until the next General Convention. The following officers were elected: President, Hon. L. B. Prince, New Mexico; Secretary, Rev. W. E. Warren, New Mexico; Asst. Secretary, Rev. G. R. E. MacDonald, San Joaquin; committee, Rev. R. R. Swope, D.D., Asheville; Rev. J. H. Dennis, Western Colorado; Rev. J. R. Jenkins, Arizona; Hon. R. R. Horth, Western Nebraska; Haywood Parker, Asheville; J. W. Thompson, Utah; Dr. Marcus Simpson, Eastern Oklahoma.

MEMORIAL TO FIRST BISHOP OF JAPAN

ON FRIDAY, November 7th, an impressive service was held in Hollywood Cemetery, Richmond, Va., on the occasion of the erection of a memorial tablet to the late Rt. Rev. Channing Moore Williams, D.D., first Bishop of Japan. The stone, placed at the foot of the Bishop's grave, is a tribute from the Christians of Japan. At the request of the donors, Bishop Tucker of Kyoto, Bishop McKim of Tokyo, and the Rev. J. H. Kobayaski, rector of St. Margaret's School, Tokyo, who have been in attendance at the General Convention, presented the memorial. Bishop Tucker spoke of the gratitude of the Japanese for the good work which Bishop Williams had done for them, and how desirous they were of honoring the memory of their first Bishop. Bishop McKim referred to the fifty years of patient, prayerful labor of a pioneer missionary and Bishop among a people sunken in heathen ignorance and superstition. Following a few suitable prayers, and solemn benediction of the stone by Bishop Gibson of Virginia, the monument was unveiled by James R. V. Daniel and Herbert Lefebvre Williams, grandnephews of Bishop Williams.

There are two inscriptions, one in Japanese, and the other in English. The English inscription is: "In loving memory of the Rt. Rev. Channing Moore Williams, D.D., who consecrated his life to the Japanese people as missionary and Bishop from July 18, 1859, to April 1908, this tablet is erected by Japanese Christians."

FUNERAL OF REV. R. L. CHITTENDEN

THE FUNERAL of the Rev. Richard Lucius Chittenden, *rector emeritus of* All Saints' Church, Paradise, Pa., took place on Friday, November 13th, from All Saints' Church. The Bishop of the diocese was present. The Rev. E. W. B. Dorset, the local rector, and others of the clergy in the vicinity took part in the services. Mr. Chittenden was a direct descendant of Robert Treat, governor of the colony of Connecticut. He was a member of the Forty-third Ohio Infantry during the War of the Rebellion, and served as chaplain under General Sherman. He became rector of All Saints', Paradise, in the fall of 1886, and was made *rector emeritus* about five years ago. At the time of his death he was 85 years of age. His death was due to the infirmities of age.

CORNERSTONE LAID OF NEW MARYLAND CHURCH

THE CORNERSTONE of St. John's Church, Mt. Rainier, Prince George county, Md., near the District of Columbia line, was laid by Bishop Harding recently. This is a new church and congregation, which has developed rapidly under the supervision of the Rev. Henry Thomas, rector of St. Matthew's parish, Hyattsville, Md. The rector is being assisted in this work by the Rev. John M. E. McKee. The church was filled to the doors, the aisles being crowded, and many were unable to secure admittance. Before the laying of the cornerstone, Bishop Harding confirmed a class of seven, and dedicated a window in the rear of the church to the glory of God, and in memory of the wife of Dr. John S. Dorsey, presented by her husband. Both have taken a deep interest in building the church.

NEW PARISH HOUSE AT ALLENTOWN, PA.

ON WEDNESDAY afternoon, November 12th, the cornerstone of the new parish house of the Church of the Mediator, Allentown, Pa., was laid by Bishop Talbot in the presence of a large gathering. The Bishop was assisted by the Rev. Walter C. Roberts, rector of St. Mark's Church, Mauch Chunk, and addresses were made by the Bishop, the rector, Robert Nott Merriman, the Ven. A. A. Bresee, Archdeacon of Reading, and the Rev. James B. May, rector of St. Stephen's Church, Catasauqua. The ceremony fell upon the fiftieth anniversary of the founding of the parish in the sixth ward of Allentown. The old church was sold a year ago and a new site was purchased for $25,000 in the new residential section.

The parish house is one of a group of

buildings designed by Hewit, Granger & Paist of Philadelphia. These buildings, when completed, will form one of the handsomest and most complete equipments in the diocese. The parish house calls for an expenditure of $25,000. The building, however, at this time will not be entirely completed on the inside. The outside will be constructed of hollow tile, covered with stucco and timbered. When the church is built the wall will be faced with stone. There will be a well lighted basement to be used as a Montessori school. The first floor will be finished as a temporary chapel, with rector's study adjoining. The interior of the second floor will remain for the present unfinished. The money to finance this project is being raised by popular subscription.

REV. F. B. HOWDEN ACCEPTS ELECTION

The Rev. F. B. Howden, rector of St. John's Church, Georgetown, D. C., has sent his acceptance to the Presiding Bishop of his election as Missionary Bishop of New Mexico, to which he was elected by the General Convention.

NEW ORGAN FOR BROOKLYN CHURCH

St. Paul's Church, Brooklyn, N. Y., will have one of the notable modern organs of the period, divided between gallery and chancel, the larger part, of forty stops, being in the gallery, and the smaller organ in the sanctuary. Both will be playable from the gallery console, and the smaller organ can be played independently from console in Lady chapel. One feature that large churches are finding most desirable will be included, a bank of diapason pipes in the choir room as an aid in processions and recessionals. The organ will have a total of fifty stops, and about three thousand pipes, and the tonal scheme indicates that it is scaled, and will be voiced, to amply fill the large area. The voices include the heavy cathedral-like diapasons and flutes, but it will not be lacking in the modern string tones, and the dominating effect of solo reeds. The large organ will have a large scale tuba, which will greatly add to the brilliance and effect of the full organ tone. This will take rank as one of the notable church organ achievements of the age. This makes four large organs for Episcopal churches contracted for by the Austin Company in a few months. Grace Cathedral, San Francisco; Chapel of the Intercession, New York; St. James', Richmond, Va., being the other three.

THE WORK IN JAPAN

A missionary mass meeting was held at St. Paul's Cathedral, Boston, on the evening of November 13th, at which Bishop Lawrence presided. The speakers were Bishop Roots of Hankow, China; Bishop Funsten of Idaho, and the Rev. Dr. Irving H. Correll of Tokyo. In his remarks Dr. Correll took occasion to dispute a statement made in Boston a few days earlier by an Unitarian minister, regarding the little impression that Christianity was making on the Japanese.

"I wish to dispute the talk among some people that Christianity has made no impression in Japan," said Dr. Correll. "I say that there is no department of life in which Christianity has not exerted great power and influence. The government not only tolerates the missionary, but welcomes him. The government recognizes three religions — Buddhism, Shintoism, and Christianity. At a convention called by a cabinet minister, each of these religions was called upon to present a statement as to how it could benefit and uplift the nation. The Shintoist and Buddhist papers amounted to nothing, while Christianity was the basis of all the discussion and inquiry that followed. Since then Tokyo has urged in the strongest terms that the next convention be held in that city.

"Of the Christians in the empire there are about 90,000 Protestants, 66,000 Roman Catholics, and 32,000 Greek Catholics — nearly 200,000 in all, besides those not yet baptized. It will not be long before the people will break away from the old religions. Are we ready to meet tne situation? No; I am here to say we are not. We missionaries are in a desperate condition. Will you help us? The work has just begun. I have about 5,000,000 people under my care and the field is growing."

MEMORIAL WINDOW DEDICATED AT BALTIMORE

On Sunday morning, November 16th, at St. Paul's Church, Baltimore, occurred the dedication of a beautiful art glass window. The memorial is Romanesque in form, and has for its subject the "Education of the Virgin." It is a companion window to one representing "St. Monica and St. Augustine," executed by the same firm, the Tiffany studios of New York, several years ago. In order to insure a perfectly harmonious treatment this window was shipped to New York as a model. The result was unusually successful. The coloring throughout is rich, though subdued. Soft blues, greens, and browns predominate in the robes of the Virgin and her instructor. The following dedicatory inscription appears in a panel at the base: "To the Glory of God and in loving memory of James K. Harwood and Henrietta Glenn Harwood."

MEMORIAL WINDOW DEDICATED AT ST. PAUL'S CHURCH, BALTIMORE

FIRST DEPARTMENT SUNDAY SCHOOL CONVENTION

The Sunday school convention of the first department was held at Concord, N. H., November 13th and 14th. All the New England dioceses were represented by delegates.

The opening session was called to order Thursday afternoon in the parish house of St. Paul's Church by Bishop Perry of Rhode Island, the president of the convention. In the evening a brief service was held in the church, at which a most helpful address was given by the Rev. Samuel S. Drury, L.H.D., rector of St. Paul's School, on the subject, "Doctrinal Instruction in Early Life."

On Friday there was a celebration of the Holy Eucharist, with the Bishop Coadjutor of Vermont, the Rt. Rev. Dr. William F. Weeks, celebrant; Bishop Parker, gospeller, and the Rev. George W. Davenport, epistoler The first address on Friday was that of the Rev. Charles H. Boynton, Ph.D., professor of homiletics and pedagogy at the General Theological Seminary, New York, on the subject, "Doctrinal Teaching in the Sunday School." The second address was by the Rev. William E. Gardner, general secretary G. B. R. E., whose subject was "The General Board of Religious Education and the Standard Curriculum." The third address was given by the Rev. George W. Davenport on the subject, "Missions in the Sunday School." All the addresses were most helpful and were followed by discussion.

The most notable resolution passed at the session related to the formation of the provincial system, and the probable remodeling of the machinery for forwarding religious education. It was as follows:

"1. Resolved, that Art. VII. of Amendments, be rescinded.

"2. Recognizing that the Provincial Synod, when organized, is authorized to 'act as or to provide for a Provincial Board of Education' and believing that the Synod will desire to conserve and utilize whatever in the Sunday school convention is valuable; Resolved, that the executive committee of this convention be given power to confer with the Synod, and to make such constitutional changes in the Provincial Board of Education provided by Canon 55 as will adapt it to the conditions created by Canon 57 of the General Convention."

DEATH OF MISS CAMMANN

Not only Trinity Church, Geneva, N. Y., but the Church at large, and especially the mission field, lost a great friend in the death of Miss Christina Mary Cammann, which occurred Sunday morning, November 2nd. Miss Cammann, who was born in New York City, September 29, 1832, was the daughter of Oswald J. and Catherine MacComb Cammann, both of whom belonged to old New York families, Mrs. Cammann being a descendant of Peter Livingston. In 1860 the family moved to Geneva, and until within the latter years of her life, when illnes confined her to the house, she was a faithful and devoted Sunday school teacher in Trinity Church, and a most regular attendant at its services. She was well known for her interest in, and her generosity to, missions, which interest and generosity never waned to the end of her life. She is survived by one sister, Miss Elizabeth Cammann, with whom she resided. The funeral service was held from Trinity Church on November 4th, the rector, the Rev. C. M. Sills, D.D., officiating.

NEW CHURCH AT MALDEN, MASS., DEDICATED

Bishop Lawrence dedicated the new St. Paul's Church, Malden, Mass., on Sunday morning, November 16th. A feature of the service was the confirmation of a large class of candidates. This handsome stone church was made possible through the generosity of Mrs. Mary O. Atwood of Everett, a former member of the parish, who left liberal provision in her will. The Holy Communion was celebrated at 8 o'clock by the rector, the Rev. William E. Dowty, and at this service nine persons were baptized. The service of dedication was at 10:30 o'clock, when the Bishop was assisted by the rector, and the Rev. Dr. George Alexander Strong, one of the early rectors of the parish, now of New York, and Professor Henry Barrett Huntington of Brown University, son of the first rector, the Rev. George P. Huntington. At the evening service the preacher was the Rev. Dr. Rousmaniere, Dean of St. Paul's Cathedral, Bos-

ton. The dedicatory exercises included a week of observances. On Tuesday there was a parish reception, under the auspices of the Woman's Auxiliary, when the special guests were Bishop Babcock and Ralph Adams Cram, the architect of the new edifice, and the denominational ministers.

DEDICATION OF TRINITY HOUSE, WATERTOWN, N. Y.

ON TUESDAY EVENING, November 11th, in the presence of about one thousand people, Bishop Olmsted dedicated the new parish house of Trinity Church, Watertown, N. Y. (the Rev. Francis W. Eason, rector), which

TRINITY HOUSE, WATERTOWN, N. Y.

is to be known as Trinity House. This building, which cost about $100,000, is the gift of Mrs. Emma Flower Taylor, in memory of her father, the late Governor Roswell P. Flower, and her uncle, the late Anson R. Flower, both of whom were the builders of the church edifice, and most generous benefactors, as well as devoted and active members of the parish. The building has been erected to meet the needs for social service in the parish, and in the community at large. It is one of the most complete buildings of its kind in the country. Its stone exterior corresponds with the church structure, and the interior equipment is wonderfully adapted to all kinds of parish and social work.

In the basement are locker rooms and a finely fitted gymnasium, together with bowling alleys and a swimming pool. The first floor contains the offices and the auditorium of the house, separate club and game rooms for the men and boys, and an attractive reading room for men. On the second floor is located the room for the primary department of the Sunday school, and rooms for various parochial organizations. On the third floor there are spacious quarters for the Girls' Friendly Society, the Woman's Auxiliary, and the Junior Auxiliary. There are also apartments for the matron, and several other persons who make their home in the house.

At the dedication services addresses were made by the rector of the parish, the Bishop of the diocese, Mr. Harold L. Hooker, on behalf of the vestry, and by Bishop Brewer of Montana, who was formerly rector of the parish. His topic was "Retrospect and Prospect." After the service there was a reception and inspection of the house.

DEATH OF REV. R. WOODMAN

THE REV. RUSSELL WOODMAN, since 1897 priest in charge, and then rector, of St. Peter's Church, Rockland, Maine, died in London, England, whither he had gone to recuperate after a very severe illness, on October 26th. Mr. Woodman was born in Bucksport, Maine, on September 8, 1851. He was educated at Little Blue, the Abbott School at Farmington, Maine, at Philip's Academy, Andover, Mass., from which he was graduated in 1868, and at Amherst College, Amherst, Mass., although he did not finish his course at that institution. After leaving Amherst, he entered a book-store in Boston, and afterwards engaged for a time in the publishing business at Worcester, Mass. Later on he was received as a candidate for Holy Orders, and studied, first, at the General Theological Seminary, New York, and then at Oxford, England. He was ordained deacon in 1884, and priest in 1886, by the late Bishop Doane of Albany. From 1884 to 1889 he served as assistant in St. Peter's Church, Albany, and from 1887 to 1897 was rector of Trinity Church in the same city. He was a preacher of ability, and during the years of his ministry at Rockland did much missionary work in the country round about.

The last rites were held at Bucksport on November 13th, the Rev. George Bruce Nicholson of St. Mark's Church, Waterville, Maine, officiating. Mr. Woodman was unmarried.

PAROCHIAL PROGRESS

A NEW ORGAN, and the transept which was built for its reception, were dedicated in Christ Church, Coudersport, Pa., on the evening of November 5th. The general missionary preached the sermon, and the dedicatory prayers were read by the Rev. A. E. Dunham of Westfield, Dean of the northern deanery. On the following morning, after a celebration of the Holy Communion, a conference on Christian Unity was held. The Dean read a paper on the subject. All the other ministers of the town were present at the conference and took part in the discussion which followed. In the evening an organ recital took place. The organist was Professor Jamison, and the soloist was Professor Kline, both of the faculty of the State Normal School of Mansfield. On this occasion the church was crowded.

ST. JOHN'S CHAPEL, Kansas City, Mo., a mission that is upheld by a mission, has purchased a fine lot, and is moving its little frame building upon it. It is located in a rapidly growing neighborhood, and it, as well as the main mission of St. John's, is enjoying the effects of the growth of the territory in which they are located. Between them they supervise the work of the Church in the extreme northwest part of the city, and have the reputation of doing the most satisfactory settlement work of any congregation of any religious organization in the city. This work is largely in the efficient hands of the parish visitor, Mrs. C. Holmes Clark, but it would not be possible if there were not many others doing what they could to make her work successful.

A NOTABLE development along all lines has been evidenced during the past two years at Christ Church, Winnetka, Ill. (the Rev. Frederick G. Budlong, rector). The new $25,000 parish house is nearing completion. It is attached to the old parish house, which is being remodeled as a chapel, with a seating capacity of nearly two hundred. One-third of the income of the parish is now devoted to missions and benevolences. A magnificent memorial window to Mr. James L. Houghteling is soon to be installed in the church.

EXTENSIVE REPAIRS have just been completed at St. John's Church, Clifton Springs, N. Y. (the Rev. M. G. Freeman, rector), which are estimated to cost a little more than $2,000. Towards this sum Miss C. L. W. French of Boston contributed $1,100 for general repairs, and $500 for the purchase of a new carpet. The woman's guild of the parish installed electric lights. The other improvements consist in the thorough repairing of the church roof, and the interior decorations. The rectory has been reshingled, painted, and papered.

ST. PETER'S, a mission of St. John's, Roanoke, Va. (the Rev. J. Cantey Johnson, rector), is to have a new chapel. Some months ago a large lot was bought in northwest Roanoke; now work has been commenced on the building, which is to be of wood, and to seat 250 people. The mission was started three years ago in a hired room, and the success which has accompanied the efforts justifies the erection of a permanent building.

OLD BROAD CREEK CHURCH in King George parish, Md. (the Rev. H. E. Ryerson, rector), is undergoing extensive repairs. This is one of the original parishes in Maryland, and the church was biult in 1692. Bishop Satterlee used jokingly to remark that he had a church in his diocese with 1692 B. C. (Broad Creek) on the cornerstone. George Washington often worshipped in this church.

THE WORK of remodeling the chancel and choir rooms, placing the new clergy and choir stalls and pews being completed, the congregation of Christ Memorial Church, Mansfield, La., started on their third year of work with the present rector, the Rev. Sydney Dixon, on Sunday, November 9th.

EPIPHANY CHURCH, Danville, Va. (the Rev. J. Cleveland Hall, rector), has been undergoing repairs this fall, and now looks beautiful in a new coat of paint. Further repairs in the Sunday school room is contemplated.

DEATH OF REV. E. A. RENOUF, D.D.

The Rev. Edward Augustus Renouf, D.D., died at his home in Keene, N. H., on Tuesday, November 11th. Had he lived four days longer he would have reached the age of ninety-five years.

Dr. Renouf was born in Boston, Mass. He received the degree of B.A. from Harvard University in 1838, and his Master's degree three years later. The degree of D.D. was conferred upon him by the Washington and Lee University in 1890. During his college career he forsook his early Unitarian beliefs, gave up his intention of entering the ministry of that body, and joined the Congregationalists. He studied for some time at Andover Seminary. Soon after, with a number of friends, he came into communion with the Church. Ordained to the diaconate in 1842, and to the priesthood in 1846, he served as a missionary in Louisiana for some time, afterwards filling various cures in the east. The greater part of his ministry was spent at Keene, N. H., where, in the course of half a century, he built up the flourishing parish of St. James out of very small beginnings. He was made *rector emeritus* in 1892.

REV. E. A. RENOUF, D.D.

A man of scholarly attainments, and of gracious demeanor, he took a deep interest in public affairs, especially in educational matters. He served as a deputy to General Convention, and was a member of several important committees. He always strove to further the interests of the Church in every possible way.

He leaves a son, Dr. Edward Renouf, professor of chemistry at Johns Hopkins University.

The appended illustration is from a miniature of Dr. Renouf painted some three years ago by Mrs. Homer St. Gaudens.

DINNER TO BISHOP BRENT

A dinner was given to Bishop Brent in the chapter house of St. John's Cathedral, Denver, Colo., by the Dean, on Thursday, November 13th, when a large number of ladies and gentlemen were delighted with the clear and forcible words of the guest of the evening, on the situation in the Philippines and the opium traffic. With regard to the latter, the Bishop showed how China, a drunken nation centuries ago, had succeeded in throwing off her shackles. Much of her reformation from the vice of opium, and cognate drugs, was to be credited to her own strength of character, seeing that millions of dollars worth of British-grown opium from India was at this moment lying unsalable in her ports. The commission had done much work, and had unfortunately discovered how far from free the countries represented upon it were from these same habits, especially the habit of using morphine and cocaine unlawfully. As for the Philippines, the great advance under American government was in education and the schools, which in fifteen years had done work that was unexcelled. Aspirations toward national independence were everywhere in the air, but never could be granted without anarchy till every official holding office had been educated in American schools in the Islands. The power to vote was held by all persons who spoke Spanish or American, or had held any office previously, or had some small property qualifications, and yet was exercised by few. The foundation of national character was religious education, and the same criticism might be made of our people till this was understood. If the Christianity of the natives was not of a high order what about our own? On the platform with Bishop Brent were Dean Hart, the host, and Bishop Spalding of Utah, who both spoke very briefly.

METHODIST MINISTER CONFORMS

On Tuesday, November 11th, Bishop Gibson confirmed Mr. W. G. Parker, formerly pastor of the Methodist Episcopal Church, South, at Farmville, Va. The service was held in St. James' Church, Richmond, and was attended by a large number of the Richmond clergy. Mr. Parker left at once for the Theological Seminary of Virginia, where he will spend at least one year preparing for ordination.

MEMORIALS AND GIFTS

At All Saints' Church, Springfield, Mass. (the Rev. Charles Edwin Hill, rector), the new chancel was used for the first time on October 12th. An altar rail, in memory of Mrs. Osgood Bradley, late of Springfield and Worcester, was dedicated by the rector. On All Saints' Day Bishop Davies dedicated the new altar, in memory of Bishop Alexander H. Vinton, first Bishop of the diocese, and for eighteen years rector of All Saints' Church, Worcester. A processional cross, in memory of Mrs. Mary A. Dokan, was also dedicated. There were present the Rev. Donald K. Alexander and the Rev. William Austin Smith of Christ Church, Springfield, and the Rev. Robert Keating Smith, Bishop's chaplain. Bishop Davies preached the sermon. By the addition of the new chancel the seating capacity of the church is greatly increased. This chancel is a typical English one, square and with a large east window. Besides this, a new sacristy, chapel, and rector's study have been added, and in the basement a choir room and kitchen.

On Sunday, November 9th, in Christ Church, Norfolk, Va., the rector, the Rev. Francis C. Steinmetz, D.D., dedicated three memorial windows. Two of them have been erected to the memory of three deceased members of the congregation, and the third in commemoration of the services of a living member, who has spent a good part of her life in the active works of the parish. One of these windows represents the Marriage Feast at Cana of Galilee, erected in memory of William Dorsey Pender, Jr. Another represents The Breaking of the Bread at Emmaus, erected in memory of Richard Lucien Page, Brigadier General C. S. A., and Alexina Taylor Page. The third window represents the return of the Prodigal Son. At its base is the following inscription: "Gloria in Excelsis Deo. In recognition of her devoted services to Christ Church, this window is erected during her lifetime, by the congregation, in loving appreciation of Mary E. Rowland."

By the will of the late Sara Andrew Shafer of La Porte, Ind., the sum of $2,000 is bequeathed to St. Paul's Church of that city, $500 to be used in placing memorial windows in the chancel, and $1,500 to be set aside as the nucleus of an endowment fund. Many educational and religious objects are named as beneficiaries, including the Virginia Military Institute, Miami University, the American Bible Society, and All Saints' Church, Frederic, Md. The Foreign and Domestic Missionary Society of the Church is made the residuary legatee. Mrs. Shafer was an authoress of national reputation, an officer in many philanthropic societies, and president of the local Woman's Auxiliary. Her death was caused by being struck by a train October 17th, while riding in an automobile with three other women, all of whom were killed.

On the Twenty-fourth Sunday after Trinity the Rev. R. K. Pooley, rector of St. Paul's Church, Leavenworth, Kan., solemnly dedicated to the service of Almighty God a magnificent pulpit given by Dr. and Mrs. C. C. Goddard, in memory of their only son, Dr. Clarence Brock Goddard. The pulpit is of black walnut and contains five panels, with a hand-carved grape vine around the top ledge. The following inscription is carved on the base: "In memory of our dear son, Clarence Brock Goddard. 'All things come of Thee O Lord and of thine own have we given Thee.'" The pulpit corresponds to the other woodwork in the church, and was made by the Fond du Lac Church Furniture Co.

St. John's Church, Westfield, Pa., has been staggering under a heavy debt on its rectory for several years. A few days ago the rector received a check for $700, the amount necessary to extinguish the debt, from a lady friend of the parish in New York City. This friend's mother had given about $6,000 toward building the church some years ago. A special sermon was preached by the rector, the Rev. A. E. Dunham, on the 9th inst., and the long meter doxology, "Praise God from whom all blessings flow," was heartily sung.

On the Twenty-fifth Sunday after Trinity Mrs. Frank West McFarland and Dr. Samuel C. Smith announced their intention to the vestry of Holy Trinity Church, Hollidaysburg, Pa., of presenting the church with a pipe organ, in memory of their mother, Mrs. Eliza Calvin Smith, who died at Hollidaysburg, September 27th. The instrument will be of the most modern build and finish, and will be dedicated on Easter Day.

Two beautiful windows of stained glass have been given to St. John's Church, Essex,

N. Y., in memory of Mr. Samuel Keyser and Mrs. Adeline M. Noble, respectively, by Mrs. Samuel Keyser and Mrs. James S. Harlan.

A NEW altar and credence table of light oak have been installed in St. Luke's Church, Detroit, Mich., the gift of Mr. Peake of Valley City, N. D., and Mrs. E. A. Gray, in memory of their father, the Rev. E. S. Peake, who served this parish from 1880 to 1889. At one time Mr. Peake was the only Church missionary in northwestern Minnesota, between Breckinridge and Manitoba.

A VERY beautiful chair and footstool of walnut, richly carved, an heirloom, has been presented to Caroline Church, Setauket, L. I., "in loving memory of three sisters, Margaret (Normand) Groesbeech, Anna and Sophie Morand, who, for over sixty years, were communicants of Caroline Church." This chair is placed at the rector's stall.

A HANDSOME pair of seven light brass candlesticks were placed on the altar of St. James' Church, Dundee, Ill., on All Saints' Day, to the glory of God and in loving memory of Georgiana St. Clair Arvedson, wife of Arthur E. Arvedson.

A HANDSOMD altar cross of brass, with a silver Corpus, has been presented to All Saints' Church, Ravenswood, Ill. (the Rev. A. H. W. Anderson, rector), as a memorial to the late Le Baron Loring Austin, sometime vestryman of the parish.

A HANDSOME modern residence has been purchased at Little Falls, Minn., and given to the parish for a rectory.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

Meetings of two District Convocations

A JOINT MEETING of the fourth district convocation and the Syracuse clericus was held at St. Paul's Church, Syracuse, on Monday, November 3rd. Addresses were made by the Dean, the Rev. John T. Rose, and by Archdeacon William Cooke. Reports were made by those in charge of mission stations, and the work in the rural districts was thoroughly discussed. Plans were perfected for the extension of the Church's influence in the neglected sections of the district. At the social session the Rev. H. G. Coddington, D.D., and the Rev. William B. Clarke, D.D., spoke on the General Convention.

THE AUTUMN CONVOCATION of the first district was held on Tuesday and Wednesday, November 11th and 12th, at Trinity Church, Watertown. On Tuesday the routine business was transacted. The Rev. Harry Beal was elected secretary to fill a vacancy caused by a removal from the district. The Rev. Francis W. Eason, Dean, made his report on the condition of the missionary work. Archdeacon Cooke spoke on the general missions apportionment, and an address was delivered by the Bishop of Montana, a former rector of Trinity Church. On Wednesday morning there was a celebration of the Holy Communion, the Archdeacon officiating, assisted by the Rev. F. W. Feary, and the Rev. Thomas P. Gales. Bishop Olmsted was the celebrant and preacher at the later service. He was assisted by the rector of the parish, the Rev. Francis W. Eason, and the Rev. Harry Beal. The district meeting of the Woman's Auxiliary was held in connection with convocation on Wednesday. Over three hundred women were present at the business meeting in the afternoon in the parish house. Bishop Brewer of Montana made the principal address.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Annual Meeting of the G. F. S.

THE ANNUAL MEETING of the Girls' Friendly Society of Connecticut, at Trinity Church, New Haven, November 7th, was attended by 300 members and 70 associates, who found it an inspiring rally. Only one radical change was made in the plan of government, viz., those who have been members of the council for twenty years are to be thereafter members for life, without re-election.

DULUTH

J. D. MORRISON, D.D., LL.D., Bishop

New Church at Proctor—Work in New Communities—Services for Scandinavians

A NEW CHURCH is to be built at Proctor, the cornerstone having been laid on November 2nd. The woman's guild has purchased all the furniture for the new church.

THE COMMUNITIES of Sprague and America, the latter twenty miles above Warroad, have applied for the services of the Church, and the Rev. C. de La Harris, in charge of the work at Warroad, will give them occasional services.

CROOKSTON has a large Scandinavian population, and the Rev. S. J. Hedelund has often been called upon to officiate at baptisms, weddings, and funerals, for these people. At various times the request has been made for the services in their native language, and in such cases the Danish translation of the Book of Common Prayer is used, to the evident satisfaction of the congregation.

ERIE

ROGERS ISRAEL, D.D., Bishop

Fall Meeting of the Archdeaconry of Meadville

THE FALL MEETING of the archdeaconry of Meadville was held at St. Paul's Church, Erie, on November 11th and 12th, instead of at Corry, Pa., owing to the illness of the Rev. G. H. Sharpley. The Archdeacon, the Ven. D. E. S. Perry, D.D., presided at the opening session, in the absence of the Bishop, who was detained owing to the trains being late, due to the recent storm here. The secretary and treasurer were reëlected for another year, but the Archdeacon felt obliged to resign, owing to the pressure of work in his parish at New Castle. Splendid missionary reports were presented, showing all the missions of the archdeaconry to be progressing. On the first evening there was a Brotherhood of St. Andrew rally, at which the Rev. Martin Aigner, chaplain of the local assembly, and the Bishop gave addresses. Wednesday afternoon an able review of Father Sharp's book, *Catholicism and Life*, was read by the Rev. F. B. Hornby, the discussion of which brought out what were considered the weak points of the book. The resignation of the Rev. Dr. Perry as Archdeacon was regretfully accepted, and the Rev. Francis M. S. Taylor, D.D. was elected in his place. Evensong was said in St. Paul's Church, at 7:30 P. M., and a missionary rally followed, at which a very able sermon was preached by the Rev. O. C. Fox, and addresses given by Archdeacon Radcliffe of Ridgway, and the Rev. Martin Aigner, on the General Convention.

KANSAS

F. R. MILLSPAUGH, D.D., Bishop

Convocation of the Southwest Deanery

THE CONVOCATION of the southwest deanery of the diocese of Kansas met November 11th and 12th, at Grace Church, Winfield. All the clergy of the deanery were present. Intensely interesting and helpful papers were read, and the discussions were most practical. At the opening service the Rev. C. S. Sargent, D.D., of the district of Salina, preached a splendid sermon on "Missions," and the Dean of the convocation, the Rev. P. T. Fenn, D.D., of Wichita, preached the closing sermon.

Among other recommendations, the following resolution was passed, after an interesting discussion: "That in view of several violations of clerical etiquette and canon law, in the matter of clergy of the Church intruding without permission into the sphere of another clergyman's labors, to the great detriment of the Church life of the parishes, this meeting of the southwest deanery of the diocese of Kansas calls on its members to observe the rules of the Church in the matter, and further requests the convention of the diocese to call the attention of the clergy to this important matter."

On the resignation of the Rev. B. E. Chapman as secretary of the convocation, the Rev. Carl W. Nau was elected to succeed him.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Varied Activities of Baltimore Parishes—Bishop Murray Visits Tome School

A BIBLE CLASS, limited to five weeks only, has been organized at the Memorial Church, Baltimore (the Rev. William M. Dame, D.D., rector), to be taught for that time by Dr. Howard A. Kelly, one of the most prominent surgeons, Churchmen, and social workers of Baltimore. The class will start promptly at 10 o'clock on Sunday and stop at 10:45 o'clock, and all questions by the class to Dr. Kelly will be written, and answered at the close of the lecture on the following Sunday. The members pledge themselves to come on time for this definite period to hear a man whom they are sure will be on hand, and who knows whereof he speaks. Mr. J. H. Elliott is president of the present class. After the close of this present class it will be disbanded, and probably another similar one will be organized on like lines early next year.

THE FOURTH SUPPER of the men of St. Paul's chapel, Baltimore (the Rev. Frank H. Stapler, vicar), was held at the guild house on October 28th. One hundred and seventeen men were present. The Rev. Dr. A. B. Kinsolving, rector of the parish, acted as toastmaster, and the chief speaker was the Bishop of the diocese. Stirring addresses were also made by the Rev. C. P. Sparling, vicar of the chapel of the Advent; Mr. A. E. Hungerford, president of the senior local assembly of the Brotherhood of St. Andrew; Mr. J. Allison Muir, director of the senior chapter at the chapel, and by the Rev. Mr. Staples, the vicar.

THE CHAPEL of the Redemption at Locust Point, Baltimore, together with the Bishop Paret Memorial parish house connected with it, has recently been taken in charge by Emmanuel Church, under the care of the Rev. Hugh Birckhead, the rector. The Rev. F. V. Moore, now at Nyack, N. Y., will take charge on December 1st, while the Rev. Joseph T. Ware, who has been in charge of the work since his ordination two years ago, will be transferred to St. George's Church, New York, as third assistant minister.

AT THE first meeting after the summer vacation, of the men's club of the Church of St. Michael and All Angels, Baltimore (the Rev. Charles Fiske, D.D., rector), held recently, Dr. C. Hampson Jones was unanimously elected president; Dr. John S. Fulton, first vice-president; Mr. C. F. Morrow, second vice-president; Mr. C. M. Adams, secretary; Mr. James E. Tate, treasurer, and Messrs. F. W. Dryden, C. R. Wardwell, Charles S. Gantt, and M. B. Freeman, the executive committee. The rector proposed that the members should endeavor to bring men to the service on the third Sunday evening of each month, the other parish organi-

zations being responsible on the other Sunday evenings.

THE RT. REV. JOHN GARDNER MURRAY, Bishop of Maryland, spent the last week-end at the Tome School for Boys, Port Deposit, Md., where, on Sunday morning, he delivered a special sermon to the students in the assembly hall of Memorial Hall. During Bishop Murray's visit to Tome he was the house guest of the director, Dr. Thomas Stockham Baker, at his residence on the campus. At the vesper service in the Hall on Sunday evening a beautiful programme of sacred music was finely rendered by Professor Abram Moses of the Peabody Institute, Baltimore. These vesper musicales, with prominent artists as soloists, are proving a source of equal pleasure and improvement to the Tome pupils, and will be continued during the school year.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

Receptions Planned for Bishop Lawrence—Activities of Laymen's League—New Church at Needham

TO TAKE the place of the one big reception that had been planned for Bishop Lawrence, as a form of recognition of the twentieth anniversary of his consecration, there are to be six receptions, to take place at as many different places in the diocese. The first will be held in the parish house of the Church of the Ascension at Fall River, on the evening of November 25th, at which the Bishop and Mrs. Lawrence will meet Church people from that section of the state. The second will be early in December, in Boston, the exact place not having been determined upon at this date, the third will be at Lynn on December 8th, the fourth at Lawrence on December 15th, the fifth, later, at Lawrence, and the sixth, on December 30th, at Grace parish house, New Bedford. The chairman of the general committee is Joseph Grafton Minot, who was chairman of the large committee which so successfully carried out the religious observance of the anniversary in September.

THE LAYMEN'S LEAGUE, composed of the Church men's clubs of Boston, met at the city club on the evening of November 12th, and planned for an active season's work. Dinner was served, and the presiding officer was President Sewell C. Brackett of St. John's Church, Jamaica Plain. The speakers included the Rev. William Grainger of Cambridge, the Rev. M. S. Taylor of Everett, and the Hon. F. W. Dallinger of Cambridge. The following officers were elected: Frederick P. Widmer of West Roxbury, president; Myles O'Dwyer of Roxbury, secretary-treasurer; John Foyer of Roxbury, Allan G. Barton of Boston, Samuel C. Murfitt of Mattapan, George M. Schwarm of South Boston, George S. Parker of Longwood, Alexander Smith of Waltham, and C. H. Wilkins of Newton, executive committee.

PLANS ARE completed for the opening of Christ Church, Needham, which will be observed on December 5th, when special services will be held in the new edifice, which has been built nearer the centre of the town. Bishop Lawrence will conduct the services, which will be held in the evening.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Annual Meeting of Church Club—Cornerstone of New Church Laid

THE ANNUAL MEETING of the diocesan Church club was held on Thursday, November 6th, at St. John's Church House, Detroit. At the election of officers Harry L. Pierson was elected president; E. A. Sumner and George Hargreaues, vice-presidents; W. O. Emery, treasurer, and C. O. Fox, secretary. The club has provided the diocese with office rooms, and has paid half the salary of the Bishop's secretary; has sent representatives into many of the parishes and missions, inaugurating the duplex envelope canvass, and, through the lay readers' league, has supplied missions and parishes, both temporarily and permanently.

THE CORNERSTONE of the mission church of Romeo was laid on Friday afternoon, November 7th, by Bishop Williams, in the presence of the congregation and the visiting clergy. This mission is one of a large number of stations ministered to by Archdeacon Sayres.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suff.

Meeting of the Convocation of Willmar

THE CONVOCATION of Willmar was held in Gethsemane Church, Appleton (the Rev. George H. Bailey, rector), on Monday and Tuesday, November 10th and 11th. The Rev. Alexander Coffin, Dean, presided. Bishop Edsall preached the sermon, reviewing the work of the General Convention. Tuesday morning was occupied with reports from the field. A large map of the archdeaconry was suspended on the wall, and each missionary pointed out his stations. The Rev. Edward R. Todd was elected secretary. Bishop Edsall supplied information as to points not represented by the clergy present, and then gave a most practical and stimulating address on the subject of "Religious Education," until time for his train, after which the topic was discussed until the hour for noon-day prayer.

Tuesday afternoon the Rev. G. H. Bailey read a paper on the development of a parish in the country town, followed by the Rev. A. Andren. Mrs. G. H. Bailey read a paper on "The Services Women may Render for the Kingdom of God," and was followed by Mrs. Alexander Coffin. "The Church the Centre of Christian Living and Social Service" was presented by the Rev. C. E. Haupt of St. Paul, and the subject was discussed by Mr. A. D. Countryman. The other addresses were by Miss Mary C. Smith of Minneapolis on "Mission Study Classes," and Miss Katharine Sleppy of St. Paul on the work of the Junior Auxiliary. These ladies contributed greatly to the interest of the convocation by their very effective addresses, and by their contributions to the discussions.

In the evening there was a missionary service with addresses by the Rev. E. G. Erickson, the Rev. R. A. Crickmer, the Rev. E. R. Todd, the Rev. C. E. Haupt, and the Dean.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

W. A. Mission Study Class—Death of Mrs. Fleming

THE MISSION STUDY CLASS, under the direction of the Pittsburgh Woman's Auxiliary, held its quarterly meeting on November 13th, at the parish house of St. James' Memorial Church, under the direction of the educational secretary, Mrs. H. P. Allen. The subject for study this season is "The Emergency in China." The topic for the day was "How China has arrived at her present condition." Two papers were read on "International Relations," and "Industrial Conditions," by Dr. Helen M. Baldwin, and Mrs. W. L. Rogers.

THE CITY has met with a loss in the death, on November 11th, of Mrs. Elizabeth K. Fleming, mother of the Rev. David L. Fleming, chaplain in the army, at Fort Bliss, Texas. Mrs. Fleming was instrumental in founding the Church of the Advent, Brookline, a suburb of Pittsburgh, where she had a country home, and gave the land upon which the church is erected. The funeral services were held in the church on Friday afternoon, November 14th, the Bishop of the diocese officiating, assisted by the clergyman in charge of the mission, the Rev. H. B. Marks.

VIRGINIA

ROBT. A. GIBSON, D.D., Bishop

Annual Auxiliary Meeting—Meeting of Richmond Convocation

THE ANNUAL MEETING of the Woman's Auxiliary, and also the Junior Auxiliary, was held in Trinity Church, Fredericksburg, October 7th to 10th. Reports were received from the different churches of the diocese, and showed an increasing interest in the work of Church extension. At the closing service Bishop Rowe of Alaska and Dr. Bratenhall of Washington made addresses. The following officers were elected: Miss Sallie Stuart of Alexandria, president; Miss Lou Davis of Petersburg, vice-president; Mrs. G. F. French of Alexandria, secretary.

THE TWENTY-FIRST session of the Richmond convocation was held in Abingdon Church, Gloucester county, October 28th to 31st. A resolution was favorably considered to arrange for the holding of missions in every church and chapel in the bounds of the convocation, during the coming year, subject, of course, to the approval of the rector in charge of such church or chapel. The needs and difficulties in Sunday school work were considered, and an interesting and instructive address on the subject was delivered by the Rev. Dr. Mitman. The following officers were elected: The Rev. Z. S. Farland, Dean; the Rev. S. R. Tyler, treasurer; the Rev. H. H. Sublett, secretary.

WASHINGTON

ALFRED HARDING, D.D., Bishop

Meeting of Washington Archdeaconry — The Churchman's League

THE ARCHDEACONRY of Washington convened at the Church of the Epiphany (the Rev. R. H. McKim, D.D., rector), Wednesday, November 12th. The different committees reported on the various aspects of the work in the diocese. Considerable time was given the Rev. Mr. Murphy to tell of his work as city missionary; also the social service work in the alleys of Washington, which has been instituted by the diocese. A resolution was passed regretting the absence of Archdeacon Williams on account of illness.

THE CHURCHMAN'S LEAGUE met at the Highlands on Monday, November 10th, Admiral Stockton presiding. The Bishop made an address on the work of the General Convention, and said the most important things accomplished were represented by three P's—Provinces—Provision—Peace. 1. The provincial system, which he thought would find an important place in the Church; 2. Provision for the aged and disabled clergy, and their widows and orphans. This was not charity, but justice to the priests of the Church; 3. Peace. The proposition, as passed by the House of Deputies, that no change should be made in the Prayer Book without a two-thirds vote, had allayed all excitement and feeling, and would have a good effect on the Church at large. Personally he doubted the wisdom of making it a law, and was glad it did not pass the House of Bishops. Mr. J. Holdsworth Gordon spoke for the laymen at the General Convention, giving his impressions, and the Rev. Dr. McKim spoke for the clergy.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Bishop Davies Entertains Parsons' Club—Other News

BISHOP DAVIES entertained the Parsons' Club, a Worcester county organization of Church clergy, at the Worcester Club, Monday, November 10th. The Bishop gave a most interesting and instructive account of the sessions of the House of Bishops during the General Convention. There was a large gathering of the clergy. The Rev. Preston Barr presided, the president, the Rev. C. E. O. Nichols, being called to New York. The new secretary, the Rev. Frederick H. Danker of St. Luke's Church, Worcester, was installed in office. Bishop Davies entertained the club at dinner. It was the largest attended meeting the club has had for a long time. The Rev. Willard H. Roots was elected to membership.

THE SUNDAY SCHOOL of Grace Church, Amherst (the Rev. Ellis Bishop, rector), has been reorganized, with the advice and council of the General Board of Religious Education. Professor W. D. Hurd of Amherst Agricultural College is the superintendent. A feature is a vested boy choir.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Group Meeting of the Woman's Auxiliary—Pro-Cathedral Men's Club Makes Plans

A GROUP meeting of the Woman's Auxiliary was held in St. Mark's Pro-Cathedral, Grand Rapids, on Thursday, November 13th. Representatives were present from St. Mark's, Grace and St. Paul's branches, Grand Rapids, and from Hastings, Holland, Allegan, Muskegon, Ionia, and Grand Haven. The day began with a celebration of the Holy Communion, at which Archdeacon D. C. Huntington was celebrant. Dean Francis S. White preached. After the service the diocesan president, Mrs. Collins Johnston of Grace Church, Grand Rapids, called the meeting to order in the chapel. Addresses were made by Bishop McCormick, and Archdeacon Huntington. Reports were read from the different branches represented. An interesting account of methods of Auxiliary work in some of the smaller parishes in California was given by Mrs. Van Fleet of Grace Church. Miss Mary Helen Yerkes, principal of Akeley Hall, the diocesan school for girls, spoke of the influence of the Church in education, and of the scholarship in the Church school for girls at Wuchang, China, supported by the pupils of Akeley Hall. Miss Rebecca Richmond gave a vivid report of the last group meeting at Kalamazoo on St. Michael and All Angels' Day. Mrs. Collins Johnston told the story of the great Triennial meeting in New York, which she attended as a delegate from the diocese of Western Michigan.

RESPONDING to the leadership of the Very Rev. Francis S. White, Dean of St. Mark's Pro-Cathedral, Grand Rapids, the men's club, at its monthly meeting on Tuesday, November 11th, voted to adopt several suggestions made by members of the club for enlargement of its social activities. It is purposed to remodel the parish house, so that club work, particularly among young people, may be done to better advantage. The opening of the parish house as a rest room, and lunch room, for women and girls employed in nearby stores and offices will be continued.

WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop

Kansas City Parish Has New Social Centre—Scattered Church People Cared For—Other News

ST. MARK'S CHURCH, Kansas City (the Rev. L. A. C. Pitcaithley, rector), has secured the use of a store building about a block north of the church, and has fitted it up in a most attractive way for a social centre for the parish. The place was opened for use for the first time on Friday evening, November 14th. The rector stated that the purpose of the place was to furnish a needed center for the social life of the parish, and to make headquarters for the different organizations that had that work in charge. Bishop Partridge followed with his hearty commendation of the work that has been done and that is being planned.

ONE OF the pressing anxieties of our work is the need of reaching the scattered members of the Church, as they settle in the newer parts of our city. The Bishop was fortunate last winter in securing the services of the Rev. Charles A. Weed to take hold of the work in the southwest portion. This section is an exclusive residence district, and the need of occupying the field was extremely urgent. For the past year services have been held in a store room on the edge of the district. The congregation of the Church of the Good Shepherd now have a little frame chapel of their own, located at Fifty-eighth street and Country Club line, where morning service and Sunday school are held every Sunday. Mr. Weed came to this work from St. Philip's, Joplin, where he was rector for ten years, and where there was erected under his leadership what is believed to be the finest stone church in the diocese.

DR. SCOTT P. CHILD, chairman of the committee on education of the local commission for the suppression of commercialized vice, met the clergy in the city, and as a result of the conference the Bishop appointed the following as a committee to work in every way possible to further the purposes of the commission: The Rev. J. Stewart-Smith, the Rev. J. D. Ritchey, D.D., and the Rev. C. A. Weed.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Annual Meeting of the Woman's Auxiliary

THE ANNUAL MEETING of the diocesan branch of the Woman's Auxiliary was held

FAMILY OF FIVE

All Drank Coffee From Infancy

It is a common thing in this country to see whole families growing up with nervous systems weakened by coffee drinking.

That is because many parents do not realize that coffee contains a drug—caffeine—which causes the trouble. (The same drug is found in tea.)

"There are five children in my family," writes an Iowa mother, "all of whom drank coffee from infancy up to two years ago.

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in St. Andrew's Church, Rochester (the Rev. James B. Thomas, Ph.D., rector), Wednesday and Thursday, November 12th and 13th. About 250 delegates responded to the roll-call when the meeting was opened by Mrs. Philip N. Nicholas, diocesan president. The Junior department held a business meeting on Wednesday. A session of a model mission study class, illustrating efficient methods, was conducted by Mrs. Thomas B. Berry, educational secretary of the diocese. China was the subject discussed. A missionary service was held Wednesday evening, when addresses were made by the Bishop of the diocese, the rector of the parish, and the Rt. Rev. John McKim, D.D., Missionary Bishop of Tokyo, who spoke of the results of the Christian influence upon the Japanese. On Thursday morning there was a celebration of the Holy Communion, which was followed by the business meeting, and election of officers. Reports from the various departments were received, and all pledges of the past year were renewed, while an additional pledge of $100 was voted for St. Mary's School, Shanghai. The following officers were elected: President, Mrs. P. N. Nicholas; First Vice-president, Miss Lucy G. Arnold; Second Vice-president, Mrs. Frederic R. Knowlton; Third Vice-president, Mrs. William D. Walker; Recording Secretary, Mrs. J. W. D. Cooper; Educational Secretary, Mrs. Thomas B. Berry; Treasurer, Miss Alice N. Dox; Acting Treasurer, Mrs. Julius H. Potter; Treasurer United Offering, Mrs. Herbert Woodward.

CANADA

News of the Dioceses

Diocese of Huron

The college chapel now being built for Huron College, London, will be dedicated December 10th. In addition to the dedicatory service held in the chapel there will be a special service in St. Paul's Cathedral, London, on the evening of the same day.—The Owen Memorial Hall for St. Paul's Church, Clinton, is to be dedicated by Bishop Williams shortly.

Diocese of Toronto

The appointment of a chaplain of moral and religious reform for the diocese has been filled. The Rev. R. Brydges, long a worker in New York, has accepted the position.—It is expected that the new St. Paul's Church, Toronto, will be ready for the opening service November 30th. The special preacher will be the Primate of all Canada, Archbishop Matheson.

Diocese of Ottawa

At a largely attended meeting of the Junior local assembly of the St. Andrew's Brotherhood, in St. George's parish house, Ottawa, much interest was evinced in the account given of the Junior conferences held during the recent Convention in New York. As a means of marking the thirtieth year of the Brotherhood's existence, a strong effort is to be made to reach every parish in the diocese on its behalf this autumn.—Archbishop Hamilton has sent out a pastoral to be circulated in the Province of Ontario, the first Synod meeting of which took place at Toronto this autumn. The Archbishop says in his letter that the Synod will have to face problems in connection with the Church in a Province of 200,000 miles, comprising 20 cities, 131 towns, and 3,845 post offices. The letter is an appeal to absolute consecration and self-surrender.

Diocese of Qu' Appelle

It is hoped that the new church of St. Mary the Virgin, in Regina, will be ready for use by Christmas.

Diocese of Rupert's Land

Bishop Lofthouse of Keewatin preached in St. Luke's Church, Winnipeg, November

THE MOWBRAY CHRISTMAS CARDS

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Cards in Packages No. 1 and 2 are of the same grade but different subjects, and retail at 5 cents each.

Cards in Package No. 3, are 10c retail.
Cards in Package No. 4, are 15c retail.
Cards in Package No. 5, are 20c retail.

The above are all furnished with envelopes.

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MR. HAROLD F. WYATT writing in the *Nineteenth Century* on the Norman Conquest says: "Of all Englishmen whose names are preserved in Westminster Abbey is there one who better deserves that commemoration than 'Harold the Dauntless'? He was the last King of England who died in battle in England's defence. Of her Norman conquerors many are the tombs or the tokens which the Abbey contains. Might not, after this lapse of more than eight centuries, one solitary window be devoted to the memory of the chief of the vanquished Saxons?" The Rev. A. H. T. Clarke attempts to demonstrate "The Collapse of the 'Catholic Revival.'" The Oxford Movement, he says, was essentially an aristocratic movement. "It has become a democratic movement. It was originally an appeal to the old faith of the 'undivided Church' of the first ten centuries. It is at present largely a modernist movement insisting on festivals and doctrines such as Corpus Christi, All Souls, celibacy, confession, the sacring bell and the procession, elevation and adoration of the Host, which, like the Canon Law, were unknown to the first twelve centuries of Christianity. Above all, the Oxford Movement made an appeal in defence of Church Establishments. The modern movement is so frankly Liberationist that Father Stanton was enrolled a member of that League. The plague of the Prayer Book, the cause of state interference, and now the most frequent watchwords of the party. . . . Tagitate, to irritate, and to innovate . . . is the policy of this as of every other losing cause."

THE most stirring diary of reform since Jacob A. Riis published his "Making of An American." This is what *The Survey* promises as a winter feature, the first installment appearing in the magazine number for November. Under the title "Beauty for Ashes," Mrs. Albion Fellows Bacon tells how human needs called her from a sheltered family life into the service of a whole people. The threshold reaches both ways—back into the home, and out into the community and state; in this case it led to the state capitol on the way to the homes of all Indiana. "The Clash in the Copper Country," by Graham Romeyn Taylor, gives us, as a result of a visit to the region, our first adequate story of how the copper miners of Upper Michigan have come up from their mile-deep "stopes" to struggle over hours, wages, and work conditions. It is the first big strike in the "copper country." The "drifters" of the Southwest are a different lot from the "hoboes" more frequently found in the East. They are work-seekers. Their problems and wanderings are interestingly discussed by Leon Stern, who draws upon first hand observation.

SIR GILBERT PARKER, who has recently been in America, traveling as far west as the Canadian Rockies in pursuit of local color for a novel that he is finishing, will contribute to the Christmas *Scribner* the story of "The Great Minus," in which he returns to the Hudson Bay region where he made his first great successes.—HENRY VAN DYKE, who

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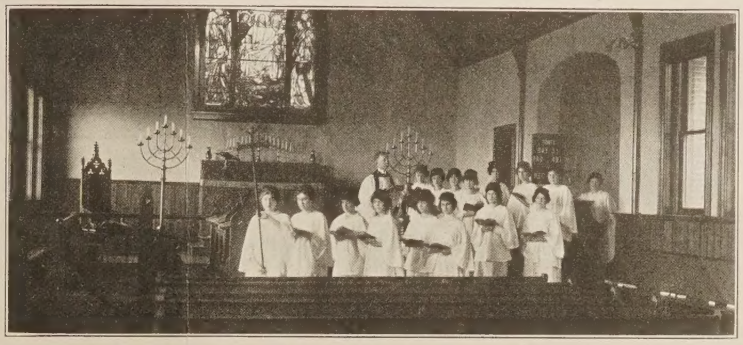
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recently was presented at the court of Holland, where he takes up his duties as United States minister, contributes a narrative poem, "Gran' Boule," in the French-Canadian dialect.—JUST BEFORE starting for South America Theodore Roosevelt read the last proofs of his "Life Histories of African Game Animals," a volume which has occupied a great deal of his attention since returning from Africa. It is entirely independent of his hunting narrative that appeared a few years ago. Mr. Roosevelt gives his observations of the Buffalo, Giant Eland, and Common Eland. The *New York Times* recently said that the style of writing in which Mr. Roosevelt especially excels is "his observation and description of animal life and natural scenery."

IN the *Fortnightly Review* Mr. Sidney Low tells of "Lord Kitchener's Egypt." The Sudan under the Dervishes "was fast relapsing to sheer waste and desert, to the jungle and the wild beasts; for humanity was dying out of it. Before the Mohdist conquest, the population was estimated at nine millions. Seventy per cent. perished from war, disease, and sheer starvation; so that when the Khalifa was overthrown, there were less than two millions in the country. To-day the population is well over three millions; in five years Lord Kitchener thinks it will have doubled itself. The Sudan has railways, roads, a settled industry, and agriculture, an increasing output of grain and cotton; it costs England not a penny, and Egypt not more than £163,000 annually."

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